A

COMMENTARY

ON THE

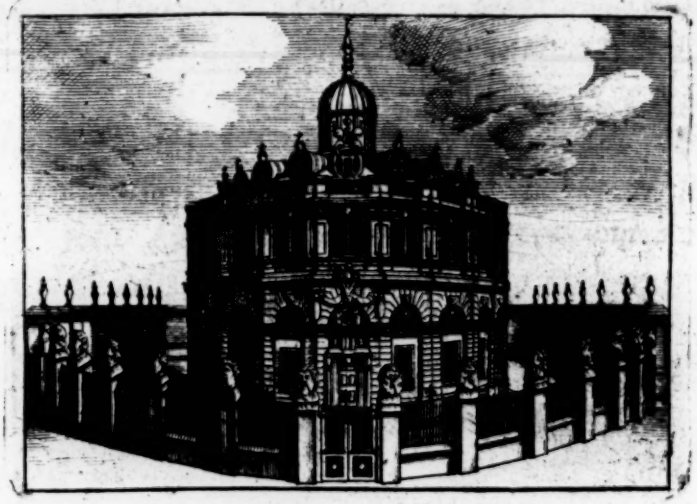
PROPHECY

OF

MICAH.

By EDWARD POCOCKE *D.D. Canon of Chriſt-Church, and* Regius Profeſſor *of the* Hebrew *tongue in the Univerſity of* OXFORD.

The ſecond Impreſſion.



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TO THE

RIGHT REVEREND FATHER IN GOD

SETH

LORD BISHOP

OF

SARUM.

MY LORD,

THE concurrence of ſeveral reaſons, (each of which were ſufficient) have moved me to offer to your gracious acceptance this Eſſay. Firſt, my duty to your Lordſhip as my Dioceſan, who may juſtly challenge from me ſome account of my employments. Secondly, that gratitude which obligeth me to acknowledge your Lordſhips many favors extended to me and mine. And thirdly the need of patronage and protection that this Work hath, in regard that there is in it much ſtreſs laid on ſuch part of Learning, (the Orientall I mean,) which of late, if not all along, hath had that unhappineſs, as to be ſcarce able to keep it ſelf, not only from neglect, but contempt, as needleſs; at leaſt of no great uſe or neceſſity. In ſome places abroad, where it formerly found great encouragement, (if we may believe generall complaints,) it hath now little regard, although I doubt not but that it will in good time recover its honor. That it may not be ſo

among us at home, it muſt owe to the favour and countenance of men excelling, as in authority and dignity, ſo in learning and judgement; in which rank none being more eminent, ſo none will be more ready to afford it than your Lordſhip, who have your ſelf alwaies been a lover of thoſe Studies, and by long experience know and have made known the uſefulneſs of them. I ſhall not here trouble your Lordſhip with giving an account of what is in theſe Annotations done, that being the proper work of the Preface. I ſhall only adde that beſides the former motives, I have a ſtrong encouragement to make this addreſs to your Lordſhip from an aſſured confidence, that whatſoever it be that I bring, being the beſt that I have at preſent, and proceeding from thoſe intentions with which it is offered, it ſhall by your Lordſhip be favourably accepted from the hands of him who is.

MY LORD,

Your Lordſhips

moſt humble ſervant

EDWARD POCOCKE.

THE PREFACE.

THE main thing in these Annotations endeavoured, is to settle the genuine and literal meaning of the Text. Seeing it is often very differently rendred by Interpreters, according to their different judgments, from what we read in our *English* Bibles; and that in them also we have various readings in the Margin, I have laboured as far as I could to find out the truth among them, by examining such as I have occasion to take notice of, by the Original *Hebrew*, which is the standing rule which was at first by the goodness of God for such delivered to us by the Prophets and holy men divinely inspired, and hath ever since, by his wonderful Providence, been preserved uncorrupt and sincere.

Of any that shall question it, we may ask when it was corrupted, whither before Christs time or since? If it be said before, and as an argument alledged for it, that there is a Translation of greater antiquity than his time, *viz.* in *Greek*, which so much differs from the *Hebrew* Copies which we now have, as to shew that in the Copy which the Authors thereof had, many things were read otherwise than in these, we are not to be moved by it, except three things be first made evident, 1. That the Copy which they had was a truer Copy than any reserved among the Jews which might be derived to us from them. 2. That those Interpreters strictly and precisely followed the letter of their Copy, and did not give themselves liberty of expressing what they conceived to be the sense and meaning, either more largely or in different words, or had not some notions of the words which are not now so usually known. 3. That the Copies which we have of their Version be genuin and uncorrupted, as they proceeded from them, without mixture or alteration. Which things have not yet been sufficiently proved, and I suppose cannot be.

Again, if it had been before Christs time corrupted, it can scarce be doubted but we should have heard of it from him, who so often reprehending the Jews for their perverse Interpretations of it by the Glosses of their Traditions, we cannot think but he would much more have reprooved them if they had corrupted the Text it self.

And after his time it is no way probable that it could be altered or corrupted by any concurring malice of the Jews, (as it must have been done by a general conspiration for corrupting all the Copies, or else would have been a vain attempt) seeing it cannot be doubted but that among so many thousands of them, of whom many were converted to Christ, and among them divers others (we may well suppose) like *Apollos*, mighty in the Scriptures (*Act.* 18. 24.) many had in their hands true Copies of it, by which they would have discovered any forgery. And from them, that there were Copies imparted to other Christians also we have reason to think, when we find that among them for many years after Christ the Scriptures of the Old Testament were read in their Churches in the *Hebrew* language: for that it was so among the *Syrians* we have from a learned [a] man of that Nation, who in a Book that he wrote in *Arabick*, concerning divers heads of the Christian Religion, speaking of their manner of reading the Scriptures in the Churches, saith كان في القديم تقرا الكتب العتيقة بالعبرية ومنع عن ذلك سار افرهم, i. e. *In ancient time the Books of the old Testa-*

[a] *Al Tacriti c.* 29.

ment

ment were read in the Hebrew Tongue, till S. Ephraim forbadit: which we cannot think was for any other reaſon, but becauſe they looked on the Hebrew as more genuine and authentick than any Tranſlation, not that they had not then Tranſlations of the Scripture in their own Language, as we ſhall by and by ſhew to be more than probable.

For theſe and other reaſons, even the care that the Jews themſelves (as is by all known and confeſſed) alwaies took of writing it exactly true, as that whereon their own preſervation depended, we cannot on any probable grounds queſtion the integrity thereof. Yea a learned [b] man, who is looked on to have laboured as much as any to queſtion the integrity of the *Hebrew* Text, doth confeſs that in Chriſts time, and *Jonathans* the Paraphraſt, the Hebrew Books that they then had were the ſame that we now have. And what then have we farther to be ſollicitous about in this matter? For of thoſe was then the Book that our Saviour ſtood up to read in the Synagogue, and expounded by the ſame Spirit which firſt dictated what was therein written. *Luc.* 4. 16, 17. *&c.* and the reading of which he juſtified by asking the Lawyer, who would know what he might do to inherit eternal life, *What is written in the Law? how readeſt thou? Luc.* 10. 26. Thoſe the Scriptures, which he bad the Jews to ſearch, as in which they thought to have eternal life, and as which teſtified of him, *Jo.* 5. 39. and the ſame thoſe of which he ſaith, that *He came not to deſtroy but to fulfil them: and that till Heaven and Earth paſs, one jote or title ſhould not paſs from them, till all were fulfilled, Mat.* 5. 17, 18. and which he ſo often cites and refers the Jews to, and the fulfilling of which he made the rule of what he did and ſuffered. Which his divine approbation of them, without queſtioning the Copies they then had of them, may juſtly ſeem to us a teſtimony of the integrity of them at that time, of greater validity than any human teſtimony from any different reading in any Tranſlation, to make us queſtion it. However theſe arguments may be eluded by ſuch as will be contentious, yet they are ſuch as may well ſway with a ſober mind, that neither before nor after Chriſts time the Hebrew Copies were corrupted, and ſo ought to be our undoubted rule.

The forecited [c] Author ſaith that Tranſlations are to be examined by the original Text, if any Copy of it be uncorrupted, and not that by tranſlations: and that is that therefore, which, not doubting thoſe Copies that we have to be ſo, I have endeavoured in part to do, ſo far at leaſt as may ſerve to juſtify, or to give account of, that Tranſlation of our own which we follow; (and deſervedly, it being ſuch and ſo agreeable to the Original, as that we might well chooſe among others to follow it, were it not our own, and eſtabliſhed by authority among us:) which could not well be done without comparing it with others alſo, and bringing all to the original Hebrew, as the teſt, as hitherto it hath had the honour to be eſteemed, and will ſo ſtill have, having on it that divine impreſs which will maintain its right and dignity againſt all that can be oppoſed.

For the end propoſed it was oft neceſſary to look into the ſignification of the words in that Tongue, and what ſeveral ſenſes they are capable of, that it may accordingly appear which of ſuch as by ſeveral Interpreters are faſtened on them, will be beſt agreeable to the place in which they occur, and according to the conſtruction they are uſed in. For by the different underſtanding of them is that great variety which is amongſt Interpreters, of which account cannot be given, much leſs they be thought oftentimes reconcileable, or that all their different Verſions proceeded from one Fountain, or at leaſt one reading: but looking thereinto it will be made apparent that the variety proceeded not from any variety in their reading, but from the variety of ſignifications of one word: among which ſome have, according to their different judgment,

b *Lud. Capell. in Crit. defenſ. p.* 572. c *Id. p.* 625.

preferred

preferred one, ſome another, yet ſo as that all have thouht themſelves to follow the ſame Original, and ought not preſently to be condemned, as diſagreeable to it. According to this reſpect, ſeveral places in the new Teſtament cited out of the old, which according to the uſual Tranſlations ſeem to differ from them, as there now read in the old, will be found not to differ at all from them, according to another ſignification which the word, in which the difference is placed, is as capable of as that by modern Tranſlators uſually given it, and by them that follow thoſe Tranſlators looked on as having no other. As for example's ſake. Where we find, *Heb.* 8. 9. *And I regarded them not, ſaith the Lord*, cited out of *Jeremy*, c. 31. 32. where is in ours and other Tranſlations read, *Although I was an husband unto them, ſaith the Lord:* a man would think that theſe proceeded not from the ſame reading of the Hebrew Text, till enquiring into the word בעלתי *Baalti* in that Language, he find that that hath both theſe ſignifications *to be an husband*, and *to deſpite, loath*, or *not have regard to*; and ſo (to omit other examples) in that ſignal place in this Prophecy of *Micah*, c. 5. 2. which being cited *Matt.* 11. 6. *Thou Bethlehem Ephrata art not the leaſt, among the Princes of Judah*, will ſeem to flow from another reading than what now is read in the Prophet, *Though thou be little among the thouſands of Judah*; till upon enquiry it be found that the word צעיר *Tſair*, uſed by the Prophet doth ſignify as well *great* or *illuſtrious*, as *little*. Then will the difference appear to be from the Interpreters taking, ſome the one ſignification, others the other: and that therefore theſe places might be rendred in the old Teſtament to the ſame purpoſe, that they are in the new. One Tranſlation therefore is not preſently to be condemned, becauſe it differs from another, but both are to be tried by the Original; and when they may both be found to agree to that, neither is raſhly to be condemned, but with due deliberation and diſcretion, that to be followed which may give the moſt convenient meaning to the place; which may oft be ſo doubtful a caſe, as that a man, though of good judgement and a diſcerning ſpirit, may be put to a ſtand, and will not dare raſhly to determine on either ſide.

This having been obſerved by our Tranſlators, they have with great modeſty and ingenuity, we ſee, put various readings or rendrings in the Margin of our Bibles, as doubting which to preſer, and leaving it to the prudent Reader which to chooſe; as if the one and the other were (as the Jews in ſuch caſes uſe to ſpeak) *both the words of the living God*; both true and agreeable as well to the original words as to the analogy of Faith. And ſuch modeſty is by all in interpreting the Scriptures very imitable, and being obſerved would prevent many quarrels, in which the truth, by raſhly contending for it, is loſt, and ſuch uncharitably cenſured, as forſaking the truth, which did heartily ſeek it, and perhaps did not err from it.

Now for theſe ends, *viz.* both of finding the one or ſeveral ſignifications of ſome words, where there was any dubiouſneſs or difficulty, and the convenienteſt meaning of them in the place, agreeably to the ſcope or context, I have made uſe of (according to my skill) the beſt helps as I could meet with, and thoſe of ſeveral kinds. Such are, The comparing of ſuch places, as the word or expreſſion that is to be explained, occurs in, elſewhere in the Scripture. 2. The inſpection of ſeveral of the moſt approved Tranſlations. 3. The uſe, either of ſuch Books as give the ſignification of ſingle words, as, *Dictionaries*, &c. or elſe labour to give the meaning of them as joined with others, as, Commentators and Expoſitors. The Tranſlations that have been looked into are both ancient and modern; the more ancient, the Greek, (commonly called the *Septuagint*) and the Latin, (known by the name of the vulgar Latin) and the Syriack and the Arabick Verſions. The Greek and Latin have been ſo long known in all places in this Weſtern part of the World, and ſo much by many hath been

ſaid

ſaid of them, that it will be needleſs to give any account of them: but the other, *viz.* the Syriack and Arabick, though well, and only, known in the Eaſtern parts, ſo unknown among us, till the late noble Editions of the Polyglot Bibles at *Paris* and *London*, that it may ſeem requiſite to give ſome. That the Syriack had anciently a Tranſlation of the Scripture into their Language, is manifeſt, and ſuch as may challenge priority of the Greek it ſelf, if we may believe them. But for making the matter more clear, we may obſerve that they have two Tranſlations, the one done out of the Hebrew, the other out of the Greek. *Gregorius Abul Pharajius* in his Hiſtory, (which was printed at *Oxford* in Arabick and Latin) thus tells us, that the Greek Verſion made by the LXXII Elders in *Ptolemeus Philadelphus*'s time, which was received not only by the Greeks, but by moſt Sects of the Chriſtians, yet was not followed by the Syrians, eſpecially the more Eaſterly ones: For that they had a Tranſlation which was called the Simple or plain Verſion, becauſe the Tranſlators did not in it ſo much labour for elegance of words, which was conformable to the Copy of the Jews: but (ſaith he) the more Weſtern have two Tranſlations, the Simple one, which was tranſlated out of Hebrew into Syriack, after the coming of Chriſt, in the time of *Addæus* (or *Thaddæus*) the Apoſtle; or as others affirm, in the time of *Solomon* the ſon of *David*, and *Hiram*: and another more florid made according to that of the LXXII. out of Greek into Syriack, a long time after the Incarnation of our Saviour. For better underſtanding what he ſaith, and the opinion of thoſe of that Nation, we may farther take notice of what an ancient Biſhop (*Soaded* Biſhop of *Hadetha*, cited by the learned *Sionita* in his Preface to his Edition of the Pſalms in Syriack and Latin) ſaies, That as to the Tranſlation of the ſacred Books it was thus, the *Law*, *Joſue*, *Judges*, *Ruth*, *Samuel*, *David*, (or the *Pſalms*) the *Proverbs*, *Eccleſiaſtes*, *Canticles*, and *Job*, were done in the time of *Solomon*, at the requeſt of *Hiram* King of *Tyrus* his friend. The other Books of the old and new Teſtament in the time of *Abagar* King of *Syria*, by the care of *Thaddæus* and other Apoſtles. Their later verſion I ſuppoſe to have been made by *Thomas Heracleenſis*: for ſo I find in a Syriack MS. (of which account is given in the Preface to the ſecond Epiſtle of S. *Peter* in Syriack, Greek and Latin, printed at *Leiden*, An. 1630.) a diſtinction made betwixt the Tranſlation which was made in ancient daies, and the Tranſlation of *Thomas Heracleenſis*. And ſo in the old Teſtament in the MS. Syriack Copy, is there prefixed to one Verſion of the Story of *Suſanna*, that it was according to ܡܦܩܬܐ ܣܪܩܠܝܬܐ *the Tranſlation of Heracleenſis*: for there are two Verſions of that Story in the Copy, but neither of them may be ſuppoſed to belong to the ancient ſimple Verſion, as neither probably any of the Apocryphal Books; before ſome of which (as the firſt book of *Eſdras*) is put, *That they were conformed to the Tradition of the LXXII*, and at the end of it, *that it was not found in the ſimple Verſion*, and ſo likewiſe before *Tobit*.) When this *Tho. Heracleenſis* lived I have not yet met with any certain Narration, only I find him ſignalized in a Syrian Calendar among their Saints or holy men, by having his name among thoſe to whoſe memory the 26. day of *Haziran*, or *June*, is conſecrated, which makes it probable that he is not of late ſtanding; which will farther be confirmed, if he be the ſame (as I ſuppoſe he was) of whom *Schultingius* makes mention in his *Bibliotheca Eccleſiaſtica*, tom. 3. pag. 106. by the name of *Thamas Harchalanus*, giving account of him out of a Catalogue of Miſſals made by *Ignatius* Patriarch of *Antioch*, that he tranſlated out of Greek into Chaldee (as he calls the Syriack) the Miſſals of *John* the Evangeliſt and of *Clement*, about four hundred and ſeven years after Chriſt. But when the Syrians contend for the Antiquity of their Verſion, we ſee it is for that other more ancient. But beſides what they ſay for themſelves, wherein perhaps they may ſeem to go too high, we have not only from the Greek Fathers, but from all our Copies of the LXXII it ſelf undoubted

doubted proofs of the very great antiquity of ſome Syriack Verſion. In all the Editions that we have of the LXII, (except the Complutenſian) as well that out of the very ancient Copy in the Kings Library, as the reſt from other Copies expreſſed, we have at the end of *Job* theſe words, οὗτος ἑρμηνεύεται ἐκ τῆς Συριακῆς βίβλου, &c. *he is interpreted out of a* (or *the*) *Syriack Book*, *i.e.* the Bible, (for out of no other Book would they have taken words for authentick Text.) Which ſhews that there was a Syriack book (or Tranſlation) ancienter than any of them: and that it was ſo written in thoſe ancienter Copies, out of which any of them were tranſcribed; they all of them, though in other things differing between themſelves, agreeing in it. And this plainly gives us to look on the Syriack Verſion as very ancient, which is that which at preſent we ſay, and withall ſeems a ſufficient proof, that (as we above intimated) there was before S. *Ephraims* time ſuch a Tranſlation among the Syrians in their own Tongue, which they might have uſed, if they had not thought the Hebrew more authentick, and as ſo, given that honour to it, as to uſe only it in their Churches. If they had not then had any, his forbidding them to uſe the Hebrew had been a depriving them of any uſe of the Scriptures of th old Teſtament, which we ſuppoſe was not his mind to do, but only to cauſe them to be read in a more intelligible Language, in which he is ſaid to have written Comments on it.

But although this be as much as may ſuffice to our preſent purpoſe, yet having fallen on the mention of this matter, it may perhaps not be amiſs by the way, to endeavor to give farther ſome little account of it, which if any think not to be of much concernment, he may paſs it over.

Whereas the laſt Chapter of *Job* in the Hebrew Text and ſuch Tranſlations, as follow it, ends with the 17 verſe, and theſe words, *So Job dyed being old and full of daies*, in the Greek called the *Septuagint*, are added to the quantity of ſeveral verſes more, and that ſo anciently that ſome of the Greek Fathers have commented on them as authentick Text.[d] *Olympiodorus* ſaith that they were delivered as ſo from the Apoſtles themſelves, and *Polychronius* that they were ſo accounted by the Fathers. There is firſt added, *it is written that he ſhould riſe again with thoſe whom the Lord ſhould raiſe.* Then follows what we mentioned, *He* (or *this man*) *is interpreted out of the Syriack book, dwelling* (or *that he dwelt, in the Land of Auſitis* (or עוץ) *in the borders of Idumea and Arabia: and his name was Jobab*, with other things concerning his wife and a ſon, and his Genealogy, as that he was of the poſterity of *Eſau*, and the fifth from *Abraham*, and reigned in *Edom* after *Balac*, &c. as likewiſe concerning his friends that came to viſit him; after which in the Copy printed according to that very ancient MS. in the Kings Library is repeated again a briefer account of *Job* himſelf, having prefixed to it as before, *He is Interpreted out of the Syriack book*, but in other Copies, this is not found. What uſe to make of this we ſhall after ſee. And it is by diverſe ancient and modern taken notice that *Aquila* and *Symmachus*, who tranſlated the old Teſtament out of Hebrew into Greek, concluded that Book as the Hebrew doth, but that *Theodotion*, who likewiſe ſo tranſlated them, and lived about 180. years after Chriſt, concluded it as the *Septuagint* doth, with Additions out of the Syriack Verſion.

But here may be objected againſt what we would thence infer concerning the antiquity of that Syriack Verſion, what is by ſome of the Greeks ſaid, that by the Syriack, named in thoſe Additions to *Job*, is meant the Hebrew Tongue; to that purpoſe makes what in an Anonymous Greek Author, (whoſe words were imparted to me by my Reverend and moſt learned friend Dr. *Thomas Marſhall*) prefixed in a MS Copy to *Joannes Malala*, is ſaid, viz. that it was *Origens* opinion that it is ſo. Of what credit that Author is I know not, for it is not likely that *Origen* thought or ſhould ſay ſo. In that Commentary on *Job*,

d *Proem, on the Catena on Job, printed at London*, 1637.

 which

which goes under his name, it is ſaid that that Book was written firſt in Syriack, and then done into Hebrew, being poliſhed and completed by *Moſes*. If ſo, then the Syriack and Hebrew in his opinion were looked on as different. But that Book is looked on as ſpurious, and the opinion a groundleſs conjecture. What *Origen* thought may eaſily be collected out of his Epiſtle to *Africanus*, part of which is ſet forth before the Text of *Job*, by the learned *Patricius Junius*, printed according to the MS copy in the Kings Library, where he ſaith that thoſe words which follow in the Greek after the 17 verſe of the laſt chapter are not found among the Hebrews, and therefore neither in *Aquila*, but in the LXXII and *Theodotion*. Had he thought that by Syriack, out of which it is expreſly ſaid they were taken, had been meant Hebrew, he could not have ſaid they had been wanting in the Hebrew Books. However, by others it is ſo ſaid. For ſo *Nobilius* in his various readings of the Greek tell us, that the Greek Scholiaſt ſaith that he calls the Hebrew dialect, Syriack, becauſe of the affinity betwixt them, and endeavours to prove it. Of that Greek Scholiaſt, I can give no account but from him. But in *Olympiodorus* in the *Catena* on *Job*, we have the ſame expreſly affirmed, who having obſerved that *Aquila* and *Symmachus* end where the Hebrew doth, but *Theodotion* hath the ſame additions that the LXXII, then gives his opinion thus, *The Hebrew dialect he calls in this place Syriack*; then confirms it with thoſe very looſe and unconcluding arguments; *becauſe the Syriack language is of very nigh affinity with the Hebrew, having the ſame number of letters* (viz. 22.) *and then becauſe Judea is comprehended under the name of Syria.*

But though this be by him and others, who perhaps looked not much into thoſe Tongues, affirmed, we cannot be much moved by it. For beſides that no ſuch words are found in any Hebrew copy, which he himſelf confeſſeth, and ſo deſtroys what he would affirm, if Hebrew and Syriack be one, we cannot think it an opinion generally received by the Fathers. Some of them certainly knew, that to ſay Syriack and Hebrew were different things, and would not confound them by calling one the other. Beſides, what we have already ſaid from *Origen*, and S. *Chryſoſtome* (who living long at *Antioch* in *Syria*, could not but know what was meant by the Syriack language,) on the 48. Pſalm, according to the Greek diviſion, in one verſe, cites both the Syriack and the Hebrew, and as diſtinct readings; and ſo *Theodoret* on Pſalm 115. and on Jonah 3. 4. to omit many other teſtimonies, ſeveral of which are found in the Greek Scholiaſt, and *Nobilius*'s Notes thereon.

And whereas, as the ſame *Nobilius* obſerves, ſome ſay that by Syriack is meant Chaldee, that ſignifies nothing, for it will be no more than to ſay, *by Syriack is meant Syriack*: for theſe are at moſt but two Dialects of one Tongue, however it hath obtained that that which the Jews retained after their return from *Babylon*, where they learned it, and loſt much of their own, and framed much to the rules of the Hebrew, be peculiarly called Chaldee, as any that would know more of it may ſee in the learned Preface of *Ludovicus de Dieu*, to his Grammar of the Oriental Tongues. To this day divers of the Syrians call themſelves Chaldeans, and their Tongue Chaldee, and that which we call Chaldee the Jews call ארמי *Arami*, Syriack. And what then would, if this were granted, be thence concluded, but that either the book of *Job* was written in the Chaldee Dialect, or elſe that there was in it a tranſlation of that Book in which thoſe additions were read as authentick Text, when the Seventy tranſlated it into Greek, and they followed its autority. Neither of which I ſuppoſe will be granted; for beſides that, in the Chaldee Paraphraſt that we now have, no ſuch additions are found, it is manifeſt that that is of much later date than *Ptolemæus Philadelphus* his time; and that there was any other in his time in that Dialect, which is now loſt, none can prove, nor will any Chriſtians

ſtians eaſily grant, although [e] ſome Jews contend for it, and would have the Greek of the Seventy to have been tranſlated out of that, and not out of any genuin Hebrew copy, which is too great a ſlurre to be caſt upon it. There is therefore nothing ſaid, except they mean it is the Hebrew which is called Syriack, and who ſhould mean ſo? ſurely not the Seventy, who by all are ſaid to have been Jews; they would not ſo far have profaned their *holy Tongue* (as they all call it, by way of excellency to diſtinguiſh it from all others, and [f] peculiarly Syriack) as to call it ſo, nor taken for authentick Text any thing that they had not found in it; no, nor *Theodotion* himſelf, ſo long after them, having that skill in Hebrew which he had, have confounded thoſe names, nor any ancient Greek who knew ſo much of it as to be able to tranſlate it.

There was a time (as we have intimated) after the Jews return from *Babylon*, when their Language had ſo much of Chaldee, or Syriack, mingled with it, as that it might have been as well called Syriack as Hebrew; yet even then was it rather called Hebrew than Syriack, as appears in the new Teſtament. But ſure the ancienter proper Hebrew, ſuch as we now ſpeak of, none could ſo call who had any inſight in thoſe Tongues, except for ſome deſign; ſo that to ſay that by Syriack is meant the Hebrew, muſt be the aſſertion of ſome Greeks, who were either ignorant of thoſe Languages, or elſe were unwilling to attribute too much to the Syriack, or give preference to it, above the Greek Verſion, as ancienter than it. They might as well tell us that *Jacob* ſpake Syriack, when he called the heap *Galeed*, as well as *Laban*, who called it [g] *Jegar Sahadutha*. But if it be granted them that by Syriack in thoſe words in the Greek was meant Hebrew, how then will they unriddle how that which, according to them, was anciently a part of the Text in the Hebrew, and thence as ſo, taken into the Greek, is now wanting in all the Copies in that Language, as was likewiſe omitted by *Aquila* and *Symmachus*, who undertook the Tranſlation of the whole that was looked on as authentick? They will not be able to give any rational account of this. But to us, who look on as meant by Syriack that Language properly ſo called, it will be no difficulty. For if it be asked how it ſhould come to paſs that thoſe additions ſhould ſo anciently come into the Greek Verſion, being not in the Hebrew, but ſaid to be taken out of the Syriack book, the anſwer, I ſuppoſe, will be eaſy. Some anciently among the Syrians, (whoſe cuſtome of inſerting Notes or *Scholias* in their Copies may be perceived out of ſuch as are taken notice of, in the various readings of the Syriack in the Polyglot Bibles, gathered by the learned Mr. *Thorndike*) had ſomewhere in his Copy of the Syriack Tranſlation to the book of *Job* added for explication ſake, according to what he had either by Tradition, or out of ſome Hiſtory then extant, received concerning the perſon of *Job*, that brief account of him, not unlike to which, though not quite the ſame, there are found prefixed to it in two Copies in that Language, which were made uſe of in the Edition of thoſe Polyglot Bibles, two in ſomething different terms, and one ſhorter than the other; as he that pleaſeth, may ſee in the various readings of the Syriack in that Book. This, thoſe that copied out anciently thoſe Verſions of the *Septuagint* and *Theodotion*, (for it will be too much to ſay the Authors of them themſelves, eſpecially of the firſt, if they were truly the Seventy, who commonly bear that name) finding in ſome ſuch old Syriack copy, thought worth while to tranſlate into Greek, and add in their own at the end. (Yea ſo, as if in differing Copies they found ſuch account given in differing terms, to take notice thereof alſo, as appears by what is done in the ancient MS of the Kings Library, as we have mentioned.) Which other tranſcribers after continued, till what was ſo added was in time taken in as part of the genuine Text;

e *R. Azarias. See Buxt. de punctorum antiq. part.* 1. *c.* 9, *p.* 126. *&c. and R. Gedaliah cited by Hotinger. Philol. Sac. p.* 205. f *Cozari l.* 2. *c.* 68. g *Gen.* 31. 47.

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with inanimadvertency enough, ſeeing the Appendix, as is well noted in the various Lections to the *Francfort* Greek Edition, doth not *redolere ſtilum Canonis*, ſavour of, or any way agree with, the ſtyle of the Canonical Text. And this being obſerved, the meaning of thoſe words, *He* (i. e. *Job*, his *perſon* not the *book*, as the Author of the Comment, called *Origen's*, ſeems to think) *is interpreted*, will be, *account is given of him in the following words out of the Syriack book* (or *Verſion.*) That expreſſion is agreeable, as to the uſe of the word ἑρμηνεύεται and μεθερμηνεύεται &c. *(to be interpreted,)* in the new Teſtament and other Authors, ſo to what is uſual among the Eaſtern People, and peculiarly in the Arabick Writers to call the account given of the Genealogy, name, and Hiſtory of any, ترجمته *Tarjamatoho, his interpretation* (as often in that famous writer of lives *Ebn Chalican*, and others) and perhaps in the Syriack book might be written هو مفسر *Hu Methtargam, He is thus interpreted*, i. e. account is thus given of him.

This conjecture is abundantly confirmed by what we read in *Polychronius* forecited, who witneſſes that thoſe additions to *Job*, however by many received into the Text, whoſe opinion himſelf followed becauſe of the authority of the Fathers, yet were by others rejected; "They (ſaith he) reject the Genealogy "which is in the end, becauſe it is not in the Hebrew, and the Book is concluded "with thoſe words, *And Job dyed being old and full of daies*, and ſay that the "likeneſs of the name in the Genealogy of *Eſau*, which is in the book of *Ge-* "*neſis*, where mention is made of *Jobab*, gave occaſion of error to ſome, and of "making that Scholion, or Note, and that in tract of time afterwards, that which "was written in the Margin (or elſewhere) was by others taken into the Text.

However it were, yet theſe things which have been ſaid, taken at the leaſt advantage, give teſtimony to the antiquity of the Syriack Verſion. That which was mentioned in the ancienteſt Copies of the *Septuagint* and *Theodotion*, which were ſeen and uſed by the Greek Fathers, & had ſuch credit, when they were written as to be taken notice of as of great authority, and little leſs authentick than the Text it ſelf, muſt needs be ancient. I hope none will think this to be eluded by ſaying that *Job* alone was then tranſlated into Syriack, and not other Books of the Scripture; this would be a ſuppoſition contrary not only to the teſtimony of Syriack Writers and others, which ought not raſhly to be contemned, but to all reaſon.

Something to this purpoſe may be collected alſo out of the concluſion of the Book of *Job* in the printed Arabick Verſion, in which that which makes the 18. verſe in the Greek, viz. *It is written that he ſhould riſe, &c.* is not found, nor that which follows, *He is interpreted out of the Syriack Book*, but moſt of the reſt, (after a breach made) is, though ſomewhat different from what is in Greek: for whereas in it is ſaid, that he was the fifth from *Abraham*, the Arabick ſaith he was the ſixth, with ſome other differences in the Arabick it ſelf, but made more by the miſtake of the Latin Tranſlator, as he that ſhall look into it ſhall eaſily perceive, as where inſtead of *Aſom*, a proper name, he puts *nomen*, becauſe the word, ſo ſignifying, hath the ſame letters with the other. And then he concludes, ſaying that the Author of the Copy, out of which he wrote it, ſaith, that this Book was tranſlated out of Syriack into Arabick. Whether that Author meant it of the whole Book, or only of the additions, may be doubted, as alſo ſome other things which cannot be farther determined without ſight of his MS Copy. However, it appears that the Syriack Verſion was then in great authority and veneration. I have been long in this digreſſion, not ſeeking to attribute more to the Syriack Verſion than may in reaſon be due to it, but to vindicate to it that which it may juſtly challenge, as to its antiquity. To return and proceed,

We reckon likewiſe among the ancient Tranſlations, the Arabick, though all of much later date than the former. In that Language there are ſeveral Verſions, ſome done out of the Hebrew, ſome out of Greek, ſome out of Syriack, and perhaps one of late years done and printed at *Rome* out of the Vulgar Latin; as

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I was told by one of that Church, was intended, and I have ſeen ſome Sheets of it, but I know not whether it were compleated. However, that is none of thoſe we ſpeak of. Thoſe that I had to deal with are two, the one, that which is found in the Polyglot Bibles, which when, or by whom, done is uncertain; it is conformed moſtly to the Greek; in this part, I mean, of the *Minor Prophets*; for the whole Bible is apparently not of one Texture, but in ſome parts ſeems more conformed to the Hebrew, (as in the *Pentateuch*) in others to the Syriack, in others to the Greek, as he that peruſeth it will find. The other is a Manuſcript, the uſe of which I had out of the ſtore of my learned and very good friend Mr. *Robert Huntington*. There is no name of the Author expreſſed (that I find) in the Copy. Whither it be the work of *R. Saadiah Haggaon* (a Jew famous as for his other Works, ſo for his Tranſlation of the Books of the old Teſtament, out of Hebrew into Arabick) I have reaſon to doubt, ſeeing the Prophecy of *Iſaiah*, which is in the ſame Volume, differs from what I find in another Copy of that Prophecy, which bears his name. And it is certain that others of the Jews, beſides him, did tranſlate the Scriptures (or part of them) into that Language, and therefore if it be any where by me cited as his, it is not poſitively affirmed, and I almoſt think it is not his. Whoſe ever it be, it ſeems to be of ſome antiquity, for it is not of late years that the Jews have uſed to write in Arabick, as formerly they did, as is ſhewed in the Preface to *Porta Moſis*. Whither we ſhould reckon *Jonathan*, who made a Paraphraſe on the Prophets, among Tranſlators or Expoſitors, I ſomething doubt, becauſe taking liberty of a Paraphraſt, he rather makes his buſineſs to give the meaning than the particular ſignification of the words, which is more the buſineſs of a ſtrict Tranſlator; although every ſuch Tranſlator too may not amiſs be looked on as an Expoſitor or Commentator. This Paraphraſe is of great authority with the Jews, and is conſtantly affirmed to have been made much about Chriſts time; and I know not why we ſhould queſtion it. For thoſe allegations againſt it, which are brought out of that Paraphraſe of the Law, which goes under the name of *Jonathan*, and hath beſides the difference of the ſtyle, many things in it ſavouring of greater novelty, ſignify nothing, that being confeſſedly none of this *Jonathans* work, and therefore is as the other Paraphraſes, on the other books, of much leſs authority (if any at all) than that of *Onkelos* on the Law, or the true *Jonathan* on the Prophets.

Beſides theſe ancient Verſions, it was convenient to look on others more modern; ſuch are thoſe of *Pagnin*, the *Tigurin*, *Munſter*, *Caſtalio*, *Junius* and *Tremellius* in Latin, and *Diodati* in Italian, *&c.* which will be found ſometimes cited. Theſe often differing among themſelves, and from the ancienter, and from ours, give us occaſion to examine the words in the Hebrew, and to enquire more narrowly into the grounds of the difference, and to ſee what the Original will bear, that ſo we might be able to judge between them, which not ſeldom will be an hard matter to do, and force us to leave the Reader to prefer that which ſeems to him beſt in his own judgment, ſeeing that will bear more, by reaſon of the different uſe and ſignification of the words that occur in it, and all making a good ſenſe. When I have occaſion to cite the vulgar Latin, I have moſtly choſen to give it in the words of the *Doway* Tranſlation into Engliſh out of it, as that which perhaps would be judged more authentick than any rendring of mine own. In the uſe of our Engliſh Tranſlation I would deſire the Reader to have an eye to the marginal reading, together with what is in the Text.

Now for finding of the ſignification of the Hebrew words, beſides the ordinary Dictionaries, which are more common, the Reader will ſomtimes find cited *R. David Kimchi's Radices*, or Roots, a Dictionary in Hebrew by him compiled for the words uſed in the Scripture, from whom our ordinary Lexicographers borrow much, and again *Abu Walid*, an ancienter Author than he, whom he often cites by the name of *Rabi Jonah*, as *Aben Ezra* doth by the name of R. *Marinus*,

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his name at length being *Abu Walid Marun Ebn Jannahi Cordubenſis*, a very learned man, and of great credit among them, called, *Prince of Gramarians*, who wrote divers Tracts about Grammatical matters, the laſt of which is his Book of Roots or Dictionary expounding the Hebrew in Arabick, in which Language he wrote all. *There is nothing of his, that I know, printed; that which is cited is Manuſcript; ſo is alſo another Dictionary of *R. Tanchum*, which we made uſe of, though not properly compoſed for Scripture words, but for ſuch as occur in the *Miſnaioth* (or Text of the *Talmud*) and *Maimonides*, and an old Hebrew and Arabick Gloſſary. Add to theſe the heads of the Hebrew Concordance compiled by *R. Nathan*, which have been tranſlated into Latin by *Antonius Reuchlinus*, and alſo by the learned Mr. *Nicolas Fuller*, whoſe Tranſlation is not printed, but in his own Arabick Lexicons, which it was neceſſary to make uſe of, for ſeeking after the ſignification of divers Hebrew words, by comparing them with the ſame Roots in the Arabick: a way neceſſary to be taken in regard that that copious Language continuing in greater latitude than the Hebrew (from which it had its original, and retains that affinity to, that in the opinion of *ſome of the learneſt Jews, it may paſs rather for only a Dialect of it than a diſtinct Language from it) affords often the genuine ſignifications of divers roots, which are now loſt in the Hebrew, and of ſeveral words which occur ſo ſeldom in the original Text, (which is all that we have left of that Language in its purity, and cannot contain all words) that it will be hard to find the right meaning of them without that help, which therefore the moſt learned of the Rabbins take and direct to, by making ſearch into that neighbouring Language, wherein they will be often found more common, and the meaning of them be manifeſtly declared by the known uſe of them therein. What is ſaid of the Arabick Language, is to be ſaid of the Syriack and Chaldee, they alſo together with the Hebrew, being ממשפחה אחת *of one family*, as *Aben Ezra* ſpeaks, only that they are not, as now left, ſo copious as the forementioned.

Theſe helps being uſed for finding of the ſignification of ſingle words, on which the ſenſe mainly depends, it was yet farther convenient for giving the meaning of them in the context or ſentence in which they are placed in conſtruction with others, to conſult Expoſitors or Commentators, and thoſe of ſeveral ſorts, Jews and Chriſtians: The Jews becauſe, though they have now ſo far loſt their own ancient Language, that it is not any more common to them as a *vernacula*, or Mother Tongue, but, what they have of it, they learn, as others that ſtudy it do; yet do thoſe of them who will get any Learning, ſo make that their whole ſtudy from their child-hood, that they are more than ordinary verſed in it, and get more skill in the Letter of the Scriptures, than uſually any others; at leaſt did ſo, when thoſe Writers which we have to deal with flouriſhed; ſo that their Comments are, and have been always thought to be, very helpful for attaining the literal meaning of the Text, except in ſuch places as are Propheſies concerning Chriſt, or make for the Chriſtian Religion againſt them: in ſuch they being obſtinatly ſet on maintaining their Traditions received from their Fathers, and with them combining againſt Chriſt, will be ſure to wreſt them as far as they can from the right meaning. But then, that is another reaſon why we ſhould look narrowly into them, that where they pervert any ſuch Text, we may vindicate and reſcue it out of their hands, that they may not ſecurely triumph among themſelves, as if they had the Scripture on their ſide againſt us. And that hath been indeed no ſmall part of my buſineſs in ſuch places, which hath made me perhaps ſometimes ſo long to dwell on them, as to make me ſeem tedious to the Reader: but I knew not how well to avoid it, without betraying the cauſe, or giving up the buckler to them.

Thoſe that we eſpecially make uſe of, are *Rab. Salomo Jarchi*, *R. Abraham*, *Ab. Ez.*

* *See Notæ Miſcell. ad Portam Moſis*, c. 1. p. 5.

R. David

R. David Kimchi, and *Isaac Abarbinel*, (or as some call him, *Abrabaniel*) who are all well known by name, as being printed and given account of by *Buxtorf* and others, whose Expositions, where they might seem to the purpose, I have as far as I could, laboured to give a faithful account of, though to prolixity; that if we be not alwaies directly holpen by them in finding the truth, we might see how and wherein they err from it, and so by the discovery thereof, be more earnestly stirred up to seek after it and embrace it. Besides these, the Reader will find often cited one *R. Tanchum*, an *Hierosolymitan*, who is less known, because never yet Printed, although as far as I can judge, he might as well deserve to be so as some of the rest, as much conducing in divers places to the understanding of the Text, as any of them. He wrote Notes in the Arabick Language on the whole Old Testament (as himself declares) though I have not had the happiness to see them on divers of the Books thereof; on the Prophets (all but *Isaiah*) I have. When he lived I know not, only it appears that he was after the time of *Moses Maimonides*, whom he often cites, and follows in many things. To these may be added *Yalkut*, a Book so called, being a collection of divers Allegorical Expositions on the Scripture. What other Hebrew Books are cited, and are Printed, I shall not need give particular account of, seeing any that desires it may have it in *Buxtorfs Bibliotheca Rabbinica*, and others. The Christian Expositors, or other Writers, Greek, Latin, or others that are made use of and cited, are such as are well known to all that look into such Books, and any may know what concerns their Works by looking into them, and seeing what account they give thereof in their Prefaces. That they are of different Professions, it matters not in this business. We had to examine how far they help for finding out the true meaning of the Text, not what their Opinions otherwise were, it being more to be regarded what is said, than who said it, and the truth abstracted from consideration of the person and his authority, to be received at any hand. Their difference in their Exposition sends us again to look more narrowly into the Text, and to see what that will bear, and which of them best agrees to that, by which all must be tried. And that they should so much differ among themselves is no wonder, if we consider how great variety of Opinions in explication of things there often is, where they are uttered in the plainest terms, and the most known Language and usual frame of the Times. how much more then, when this Original Language here used, is so long time since grown out of use, and many expressions in it, then doubtless, even by the vulgar well understood, seem now as so many riddles, and much of the History and Customs of those times quite forgotten? and even then in the Prophetick Writings, there were some things that seemed dark, according to what we read, *Ezek.* 20.49. *Ah Lord, they say of me, Doth not he speak parables?* So that all helps for the making things plain that we have, though improved to the highest, are little enough, if at best sufficient. One may perhaps do more than another, yet none so much as not to leave more for others to do. It may not seem strange therefore, that after so many Learned Commentaries written, others should yet endeavor to make some things plainer, at least, and more known, by the help of their labours, and by addition perhaps of some other helps which they had not the use of; there will be room in this field while the World lasteth, till we come where that Tongue which is now so far lost, shall as some think, be again the Universal Language.

As to this present Work, the thing first proposed was to have given the meaning of the Text in brief Marginal Notes; but upon second thoughts, it was deemed more convenient, that first a larger Exposition, wherein things might be discussed, and the reasons and grounds of differing Opinions, as to the Interpretation of doubtful places, laid open, lest what should be otherwise positively said, might seem too magisterially spoken; which being done, out of it may shorter Notes (if occasion serve) be taken, and the Reader be referred for the justifying of them to the larger; and in them perhaps he may in some places find that I dare not pass judgment

judgment for preferring one Expoſition before another, and there it is referred to him to take his own choice, or make uſe of either, as occaſion ſhall ſerve, when more are agreeable to the words and analogy of Faith, and give a good meaning.

I have not medled with drawing from the words inferences and concluſions. That will be every mans own work, when he hath a ſetled meaning to ground on, without which, they will be as a ſuperſtruction without a foundation. But what I have done, the Reader, whoſe candor I beg, wherein I have erred, or been defective, or ſuperfluous (as oft having to deal with ſo many different Expoſitors, whoſe Opinions I had to look into and give account of, I have, I doubt, been inforced to be) will judge. If I have contributed any thing, though never ſo little, in this kind, which may be to Gods glory and the Churches good, I have the utmoſt of my deſire, and humbly thank God alone for ſo far inabling me.

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R. Gedaliah.
Glaſſius.
Gloſſarium Hebræo-Arabicum.
Golius.
Greek Verſion of the LXXII.
Gregorius Abulpharagius.
Grotius.
Hackſpan.
Biſhop Hall.
Hammond.
Hieronymus.
Hotinger.
R. Japhet.
Jonathan Paraphraſt.
R. Judah.
Junius.
Kamus and Arabick Dictionary.
R. David Kimchi.
Liber Radicum.
Comment.
R. Joſeph Kimchi.
Vulgar Latin Tranſlation.
Cornelius a Lapide.
R. Lipman.
Nitzachon.
Lyra.
Maimonides.
Moreh Nebochim.
Tad Hachazekah, &c.
Mareſius.
Mead.
Menochius.
Arias Montanus.
Munſterus.
Nobilius.
Oecolampadius.
Olympiodorus.
Onkelos Paraphraſt.
Origen.
Pagninus.
Paræus.
Pelicanus.
Petrus a Figueiro.
Piſcator.
Polychronius.
Ravanella.
Raimundus.
Ribera.
Emmanuel Sa.
R. Saadias.
Sanctius.
Sandys,
Schindler.
Scultingius.
Sionita.
Soaded.
R. Solomon Jarchi, which from the firſt letters of his name is likewiſe called *Raſhi.*
Stokes.
Syriack Verſions, two.
Al-Tacriti.
Talmud.
R. Tanchum.
Targum.
Tarnovius.
Tertullian.
Theodoret.
Theodotion.
Theophylactus.
Thomas Heracleenſis.
Thorndike's various readings of the Syriack.
Tigurin Tranſlation.
Tirinus.
Tremellius.
Various readings of the Greek in the *Francfort* edition.
Vatablus.
Yalkut.
Zamachſhari lib. Aſas.

A COMMENTARY ON THE PROPHECY of the PROPHET MICAH.

CHAP. I.

VER. 1. *The word of the Lord that came to Micah the Moraſthite, in the daies of Jotham, Ahaz and Hezekiah, Kings of Judah, which he ſaw concerning Samaria and Jeruſalem.*

THIS Prophet is by the ſame name and title mentioned *Jer.* 26. 18. called the *Moraſthite* from the name of his City or place, where he was born or lived, which, whether it were *Moreſheth* mentioned *ver.* 14. [a] as Some think, or *Mareſhah ver.* 15. and *Joſ.* 15. *ver.* 44. [b] as many Others will have it, or ſome other place of that name, as 'tis hard to determine, ſo not very material. That it was pertaining to the tribe of *Judah*, and not of *Ephraim*, as [c] Some think, is more than probable, becauſe in aſſigning the time of his Prophecy, he nameth only ſuch Kings of *Judah*, under whom he Propheſied, not any King of *Iſrael*, which, if he had been a ſubject to them, 'tis probable he would have done, (as [d] a learned *Jew* notes) eſpecially ſeeing his Prophecy concerneth not *Judah* alone, but the ten Tribes alſo, as thoſe of *Hoſea* and *Amos* do. Another [e] *Jew* ſaies 'tis manifeſt, that his Country was of thoſe places, that belonged to the Kings of *Iſrael*, for what reaſon he ſheweth not.

Samaria and Jeruſalem.] The firſt was the chief City of the Kingdome of *Iſrael*, or the ten Tribes, the other of the Kingdome of the other two Tribes, viz. *Judah* and *Benjamin*, and ſo under them is comprehended the whole of both Kingdoms. God being provoked by their ſins declares, that he will proceed with great ſeverity in judgment againſt them, and doth it in ſuch terms, as might juſtly rouze them up from ſecurity, and awaken them to a ſpeedy repentance.

v. 2. *Hear all ye people, hearken, O Earth, and all that therein is, and let the Lord God be witneſs againſt you, the Lord from his Holy temple.*

[f] By *people* may be underſtood (as by moſt is) either the People of thoſe Countries, or of all others, and ſo by *Earth* either particularly that land, or the whole habitable World, and the fulneſs thereof, that is, as 'tis well expreſſed, *all that therein is*, all the inhabitants thereof, which fill it, and occupy it. The People of that land are more peculiarly ſpoken to, and his judgments particularly denounced now againſt them: yet what is ſaid or done to them, is for example to all others, [g] and they may be looked on as ſummoned to take notice thereof, and to conſider the juſtice of Gods judgements, and his way of proceeding againſt obſtinate ſinners.

O Earth.] Though by *Earth* may well be underſtood the People on the Earth, yet becauſe of the words that follow it may ſeem to note the Earth it ſelf, and ſo ſheweth, That ſuch is the terror of the judgments that God denounceth, as that the Earth it ſelf ſhould be ſo moved, as if it were ſenſible thereof; and ſo reproveth their great [h] ſtupidity, in that ſenſeleſs Creatures are called on, as if they would ſooner hear than they. See *Iſaiah* 1. 2. and 34. 1. *Jerem.* 6. 19. and 22. 29. the like expreſſions: as alſo, *chap.* 4. 2. and elſewhere.

Let the Lord God be witneſs againſt you.] When thoſe evils, that I denounce, ſhall come upon you, he ſhall thereby convince you, that I faithfully declared his will unto you, [i] and for-

a *Junius and Tremellius.* b *Rab. Tanchum.* c *Chriſtophorus à Caſtro.* d *Abarb.* e *R. Tanchum* f *Vatablus.* g *Pelicanus, Oecolamp. Calvin. Deodat.* h *Calvin.*

warn'd you of what ſhould certainly be, except you did repent; and conſequently that you periſhed through your own wilful obſtinacy, and your refuſing to give ear to my meſſage from his part delivered to you. For illuſtrating the expreſſion, ſee *Pſal.* 50. 7. and eſpecially *Ruth* 1. 24. and *Malach.* 3. 5.

From his holy Temple.) Tho this might in a convenient ſenſe be underſtood of the *Temple* at *Jeruſalem*, and is ſo by Some, yet is by others a reaſon given againſt that, becauſe the *Temple* was at *Jeruſalem*, [k] and belonging then only to the Kingdom of *Judah*, whereas the judgments here denounced concern the Ten Tribes alſo, who then had nothing to do with the *Temple*. Altho this reaſon ſeemeth not ſufficient [l] to others. However, by the moſt 'tis underſtood of Heaven, called his *Temple* (as *Pſal.* 11. *ver.* 4.) [m] of which the Earthly Temple was a repreſentation, God being alſo ſaid to dwell in it, *Salomon* ſaying that he built it for an houſe for the Lord to dwell in 1 *Kings* 8. 13.

v. 3. *For behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the Earth.*

The Lord cometh forth out of his place, &c.] God, who is every where preſent, filleth all places, and is bounded by none, is yet more particularly ſaid to be there, where he exhibiteth more peculiarly his Majeſty and Glory, as in his proper place; ſo in the Heavens, and ſo of old in the Temple at *Jeruſalem*: and he is [n] ſaid to *come forth out of his place*, and *to come down* to any other place, [o] when he ſhows there more apparent tokens of his taking notice of what is done there by men, (which before they might think him not to do, and to be abſent from them) and effects of his preſence and power there by acts either of mercy or judgment, for executing of which he is therefore here ſaid to [p] *come forth*, and to *come down*. Some, that in the former words by *his Temple* underſtand the Temple at *Jeruſalem*, here by *his place* underſtand the ſame, and by his *coming* [q] *forth out of it*, the withdrawing the gracious tokens of his Majeſtatick preſence, which he was wont there to afford: and that he would not be confined (as it were) to that place, but from his [r] throne of mercy betake him to his throne of judgement, and ſhow forth his power every where in puniſhing them.

And tread upon the high places of the Earth.) [s] All that is higheſt, exalted in the land, or among the People. Their Towers, and ſtrong places, their Princes, and chief ones ſhall he bring under, as a thing that is moſt weak, and contemptible, troden upon, or cruſhed by the foot: none of them ſhall be able to reſiſt him, or ſtand before him; [t] or ſhewing himſelf to be high above the higheſt on *Earth*, as a Man is above what he treads under his foot.

v. 4. *And the Mountains ſhall be Molten under him, and the valleys ſhall be cleft: as wax before the fire,* and *as the waters that are poured down a ſteep place.*

And the Mountains, &c.] Farther to expreſs the terrour, with which God will proceed in judgment againſt them, he repreſents him as *a conſuming fire* (as he is ſaid to be *Deut.* 4. 24. and 9. 3. and *Hebrews* 12. 29.) or as *accompanied with a fire that ſhall devour before him, and a great tempeſt round about him*, (as *Pſalm.* 50. 3.) or *with burning coals going forth at his feet*, *Hab.* 3. 5. for, ſaith he, *the Mountains ſhall be molten under him*; *ſhall be conſumed*, ſaith the ancient *Latin*; *ſhall be moved*, or *tremble*, the *Greek* and *Arabick*: which tho, as to what is meant, they come all much to one paſs, yet as the word properly ſignifieth *to melt* or *be melted*, ſo that it ought ſo to be here rendred, appeareth by what is ſubjoyned: *as wax before the Fire*. Neither may this expreſſion, that Mountains and Rocks ſhould be molten, ſeem improper, if we conſider, what hath of late time been ſeen in the Eruptions and flowings of *Mount Ætna*, and is ſeen in other places (as *Strombelo*, &c. from which continual ſtreams of fire, and molten matter iſſue down) or what thoſe that make experiments that way will tell us may be done by fire on the hardeſt Marble.

And the valleys ſhall be cleft.] [u] Hab. 3. 9. 'tis ſaid, *thou didſt cleave the Earth with rivers*, ſo perhaps it may be here underſtood, *that the valleys ſhould be cleft* or *rent* with thoſe fiery ſtreams, that ſhould come down from thoſe molten mountains, or, ſhall be rent and broken into pieces. By ſome it is rendred, *ſhall be diſſolved*, (ſo the *Greek* and *Arabick*,) but the proper notion of the word is *to cleave* or *to be cleft*. The ſame word is uſed *Gen.* 7. 11. where 'tis ſaid, *the fountains of the great deep were broken up*. That theſe words are not here literally to be underſtood, and according to what they properly ſound, as if theſe things which are ſaid, ſhould really ſo be done, is manifeſt, but by way of ſimilitude, to expreſs, that as great things ſhould be done, as thoſe mentioned, *viz.* that God ſhould in executing his judgments appear with ſuch irreſiſtible power, that no perſons, or places, tho they might ſeem as ſtrong as the Mountains, as firmly fixed as the *Earth*, ſhould be able to re-

i *Tarnovius. Ab Ezra. R. Solomon, R. D. Kimchi.* k *Druſius & Tarnovius.* l *Abarb.* m *Deodat.* n *Moreh Neb. lib.* 1. *cap.* 10. *and* 23. o *Vatablus, Grotius, Tarnovius.* p *Iſaiah* 26. 21. q *Abarb. Calv.* r *Raſhi.* ſ *Amos* 4. 13. t *R. Tanch. on Amos* 4. 13. *Compare* 2 *Pet.* 3. 10, 12.

ſiſt,

ſiſt, or endure before it, any more than Wax before the Fire, or ſubſiſt and keep together, and ſtand in their place, any more than waters powred down a ſteep place; but as eaſily be brought down and deſtroied, as Wax is molten before the fire, as ſpeedily as waters run down in ſuch a place. By *Mountains* [x] ſome underſtand, thoſe that dwell on the Mountains, [y] or, Cities on the Mountains; [a] Others, ſuch as were of higheſt degree, greateſt power, and eminency among them: and ſo on the contrary, by *valleys*, they underſtand the inhabitants of the valleys, or Towns in lower places, or, thoſe of lower condition: that the ſcope may be, That none of any condition, or in any place, high or low, ſhall be able to reſiſt, or eſcape his puniſhment; it ſhall find them out, and reach them all. Theſe threats were made good in the deſtruction of *Iſrael* by *Salmanaſer*, of *Judah* by *Sennacherib* and *Nebuchadnezzar*.

v. 5. *For the tranſgreſſion of Jacob* is *all this, and for the ſins of the Houſe of Iſrael. What* is *the tranſgreſſion of Jacob? Is it not Samaria? and what* are *the high places of Juda?* Are they *not Jeruſalem.*

For the tranſgreſſion of Jacob is all this.] Of *all this*, that is threatned, the cauſe is on their part: *viz.* the many provoking ſins, of which the whole family of *Jacob*, conſiſting now of the two Kingdoms of *Judah* and *Iſrael*, are guilty. *Jacob* and the houſe of *Iſrael*, are both names, which may comprehend the whole twelve Tribes, as denominated from their Father *Jacob*, who was alſo called *Iſrael*. They are ſometimes more particularly uſed to expreſs the ten Tribes as diſtinct from *Judah* and *Benjamin*. Here all the twelve Tribes ſeem ſpoken of, *Judah* as well as the others being accuſed and threatned. [b] Some think by *Jacob* to be meant all the twelve tribes, and by the houſe of *Iſrael* more particularly the ten; [c] Others on the contrary, by *Jacob* the ten Tribes, and by *Iſrael*, *Judah* with *Benjamin*, becauſe in the following words *Jacob* and *Judah* are diſtinctly named. Yet Others alſo by both of them [d] think only the ten Tribes here meant, and that they are named becauſe they were moſt in number. It will not much concern us nicely to diſpute about this, ſeeing the judgments are denounced againſt them all; and when the words were ſpoken, we ſuppoſe they all of them knew, how by theſe names they were meant and ſpoken to. *Iſa.* 8. 14. they are called *both the houſes of Iſrael*, and in this Prophecy c. 3. verſ. 1. and 9. we read, *the heads of the houſe of* Jacob, *and Princes of the houſe of* Iſrael, when the Princes of *Judah* are manifeſtly ſpoken of, who built up *Zion* with blood.

What is the tranſgreſſion of Jacob?] Here by *Jacob* ſeem particularly denoted the ten Tribes, becauſe *Samaria* was the chief City of their Kingdom. Yet [e] Others would have this name here alſo to comprehend all the twelve Tribes, becauſe, ſay they, *Samaria* was the cauſe of Idolatry, not only to thoſe Tribes, who were properly under the Kindom of *Iſrael*, but to *Judah* alſo, which thence took the infection.

What is? or, [f] as others think it more properly rendred, *Who is the tranſgreſſion?* i.e. Who is the cauſe of the tranſgreſſion of *Jacob*? *Is it not Samaria?* that is, the King, or inhabitants of *Samaria*? which being the chief City of the Kingdom at that time, corrupted all the other places thereof by its ill example. So, *Who is the high places of Judah?* that is, Who is the cauſe that in ſeveral places of *Judah* high places, contrary to the law, are built for falſe worſhip? *Is it not Jeruſalem* the Royal City? that is, the King, and inhabitants of *Jeruſalem*, who having firſt built ſuch there, the infection thence ſpread it ſelf through the whole land of *Judah*, and they alſo did what they ſaw done at *Jeruſalem*: for looking on that as an holy City, they ſuppoſed nothing would be done there which they ought not to follow.

v. 6. *Therefore I will make Samaria* as *an heap of the field*, and as *plantings of a vineyard; and I will poure down the ſtones thereof into the valley, and I will diſcover the foundations thereof.*

Samaria as an heap of the field.] *Samaria* having been firſt in ſin, ſhall be firſt in puniſhment: which puniſhment is here deſcribed. He who, for the wickedneſs of the inhabitants, *maketh of a City an heap, of a defenced City a ruine* Iſa. 25. 2. will cauſe her by the *Aſſyrians* his inſtruments to be made [g] *as an heap of the field*, or a waſt hillock, or heap of rubbiſh in the field; *And as plantings of the vineyard*, ſuch places as are planted with vines, which they uſe to plant on hillocks, as beſt thriving in ſuch places: ſo that the place where *Samaria* ſtood ſhall be as ſuch a field only, and for ſuch uſe, as if there never had been there a populous inhabited City. This ſhall be brought to paſs by their *rowling or throwing down the ſtones thereof* (for it ſtood on an hill) *into the valley*, when they ſhall have raſed it to the very foundation, and plucked up even the loweſt ſtones that were covered with the Earth, ſo that *there be not left one ſtone ſtanding upon another, Mat.* 24. 2. *Luc.* 19. 44. (where the like deſtruction of the Temple & *Jeruſalem* is deſcribed.) The *Latin* renders it, *as an heap of ſtones in*

x *Tarnov.* y *Grot.* a *R. Tanchum. Vatabl. Abarb. Hieron.* b *Abarb.* c *C. à Caſtro Rib.* d *R. D. Kimchi.* e *Abarb.* f *R. Tanch. Aben Ezra. R. D. Kimchi.* g *R. Tanch.*

the field, where a vineyard is planted: [h] and ſo Some expound *an heap of the field*, an heap of ſtones gathered out of the field, that they may not hinder them that work; and thrown up together, afterwards to be thrown out of the field, and diſperſed; [i] Others ſomwhat differently: but all make the ſcope to be the expreſſion of utter deſtruction and deſolation. Compare cap. 3. 12. and *Jerem.* 26. 18. where the ſame thing that here is meant, is expreſſed in terms tending to the ſame purpoſe. That *Samaria* was thus ruin'd by the *Aſſyrians* ſeems manifeſt out of the 2 *King.* 17. 24. &c. where the People brought up by the King of *Aſſyria*, are ſaid to be placed in the *Cities of Samaria*, not in *Samaria* it ſelf.

V. 7. *And all the graven Images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burnt with the fire, and all the Idols thereof will I lay deſolate: for ſhe gathered it of the hire of an harlot, and they ſhall return to the hire of an Harlot.*

And all the hires thereof.] That we may know what is meant here by *hires*, compare *Hoſea* 11. 12. where the Idolatrous People are taxed for ſaying of their vines and fig-trees, *Theſe are my rewards* (or *hire*, for the word is of the ſame root with this here, and differs only in the laſt letter [k]) *that my lovers*, that is, my Idols *have given me*. Add out of *verſ.* 5. *for ſhe ſaid I will go after my Lovers, that give me my bread and my water, my wool and my flax, mine oyl and my drink.* ---and what God ſaith verſ. 8. *ſhe did not know that I gave her Corn and Wine and Oyl, and multiplied her Silver and Gold, which they prepared for* Baal, *viz.* for preſents to *Baal*, or wherewith they made *Baals*, as *cap.* 8. 4. it is ſaid, *of their Silver and their Gold have they made them Idols.* Theſe expreſſions being conſidered, it will appear that by *hires*, may be conveniently underſtood all their wealth and good things, which they looked on as the gifts of their Idols, and rewards of their ſervice to them; or, thoſe pretious things and rich donaries, which having receiv'd and gain'd from their own People, or others their friends and partners with them in their Idolatry, they dedicated to their Idols, or made Images of, or adorned them and their Temples with. And according to this laſt interpretation [l] Some will have the Idols to be compared to *harlots*, and the Idolaters to *their Lovers*, who beſtow gifts on them for their *hire* and recompence of their lewdneſs: [m] but this is by Others excepted againſt, becauſe otherwhere in Scripture the Idolaters are compared unto Strumpets, which proſtitute themſelves and their Idols to their Lovers, or ſuch to whom they proſtitute themſelves. This ſcruple will be taken out of the way, if we conſider what is ſaid *Ez.* 16. 31, 34. (concerning *Jeruſalem*) *Thou haſt not been as an harlot, in that thou ſcorneſt hire. And the contrary is in thee from other Women in thy whoredoms, in that thou giveſt a reward* [or *hire*] *and no reward is given thee*: and again *v.* 41. *I will cauſe thee to ceaſe from playing the Harlot, and thou alſo ſhalt give no hire any more.* The ſame word being in thoſe places uſed that is here, makes manifeſt that 'tis uſed not only for ſuch gifts and *hire*, as adulterers give to Harlots, but for ſuch alſo as more unſatiable Harlots give to Men, to hire them to commit lewdneſs with them: and ſo if it be here underſtood of ſuch gifts as *Iſrael* gave to, not received from, her Idols, ſhe may ſtill be looked on as the *Harlot*, and the Idols *her Lovers*, and the gifts *the hire of an whore*, not received, but given by her. Theſe *ſhall be all burnt with fire*, except ſuch as the enemy ſhall ſee fit to carry away. And ſo the meaning of the following words will either be, *and all the Idols thereof will I lay deſolate*, [n] that is, take them out of the way, that they be no more worſhipped; [o] or, as Others will have by Idols meant, *the Temples of their Idols will I deſtroy, for ſhe gathered them of the hire of an harlot*: all thoſe preſents and rich gifts, with which ſhe made, or adorned her Idols, and their Temples, *ſhe gathered of the hire of an harlot*, viz. from ſuch as ran on whoreing after thoſe Idols, and proſtituted themſelves to falſe Gods; *and they ſhall return to the hire of an Harlot*, [p] ſhall fall into the hands of thoſe who are given to the like Idolatry, and by them (namely the *Aſſyrians*) be employed in the worſhipping and adoring of Idols; as of the Calf of *Bethel* 'tis ſaid, *It ſhall be carried unto Aſſyria for a preſent to King Jareb, Hoſ.* x. 6. or elſe, according to the firſt interpretation, [q] all the wealth that they looked on as a reward of their Idols to them, ſhall return or be given to ſuch, who ſhould likewiſe look thereon as gifts beſtowed on them by their Idols, who, they thought, gave *Samaria* and all its ſpoils into their hands, (as *Belſhazzar* and his Lord's, who drinking in the veſſels that were brought out of the Temple at *Jeruſalem, praiſed their God's of Gold and Silver, &c.* as if they had beſtowed them on them, *Dan.* 5. 3, 4.) [r] Others think it needleſs ſo nicely to proſecute the words, but that they be underſtood as a proverbial ſpeech, That all their wealth, which they acquired in or by their Idolatrous worſhip, and looked on as rewards from their Idols, with which they committed Spiritual fornication, as it was like the *hire of an Harlot*, ſo ſhould come to the ſame paſs, as uſually *the hires of Harlots do*, which by the curſe of God on them come to nought, and do them no good. [s] There is another rendring of

h *Calvin. Jun. and Trem.* i *R. D. Kimchi. Abarb. &c.* k *Ethnah, Ethnan,* l *Abarb. Vat.* m *Rib.* n *Chaldee Par.* o *R. D. Kimchi.* p *R. D. Kimchi, R. Tanch. Abarb.* q *Rib.* r *Calvin.* s *Jun. and Trem. Tar.*

the

the words by ſome given, viz. *Becauſe of the hire of an Whore ſhe gathered* [them] *and while there is the hire of an Whore, they are turned away*, that is, they impute their wealth, and ſuch things as they enjoy, to their Idols, (as their *hires* or rewards from them) and while theſe things remain to them, *they are turned away* from me, who indeed have given them all, and forſake my ſervice. But this ſeems more harſh.

v. 8. *Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the Dragons, and mourning as the Owles.*

I will go ſtript and naked.] That is, as one ſpoiled and *Stript* of his garment, whether by others, and ſo left *naked*, [t] or having himſelf, in token of extream heavineſs and ſorrow, caſt off at leaſt his upper garment, wherewith he was uſually adorned. [u] Some expound it as one ſpoiled of his right mind and underſtanding, diſtracted through extremity of affliction and anguiſh of mind, and ſo caſting away his clothes, (which ſenſe, *viz.* of fooliſh or diſtracted, they will have the ſame word [שולל *Sholal*] to have *Job.* 12. 17, 9.) whether the Prophet ſpeak this of his own Perſon, [x] that in compaſſion to them he cannot but conceive the greateſt ſorrow, and ſo will in all outward ſigns expreſs it: or whether he ſpeaks it as in their perſon, to ſhew what great affliction they ſhall be brought to, or in his own perſon repreſenting what ſhall befal them, as ſo *Iſaiah* chap. 20. 2. is bid to go *naked and bare-foot* for a *ſign to the Egyptians and Ethiopians*, that they ſhould be forced to do ſo, and therefore the *Greek* and the *Chaldee* Interpreters expound theſe words of the People in the third Perſon, not as of the Prophet in the firſt, that they ſhould ſo go *ſtript and naked, and make a wailing, &c.*

I will make a wailing like the Dragons, &c.] So almoſt all Interpreters render the word תנים *Tannim*, *Dragons*, only the ancient *Syriack* tranſlation renders it by ܝܥܘܪܐ *yoruro*, which in that language, as their own Authors tell us, ſignifies a kind of wild Beaſts like a Dog, between a Dog and a Fox, or a Wolfe and a Fox, which the *Arabians* call from the noiſe that they make, ابن اوى *Ebn Awi* or *wawi* واوى and our *Engliſh* travellers and other *Europeans* by a name borrowed from the People of thoſe Countries, where they are more known than in *Europe*, *Jakales*, which abiding in the fields & waſte places, make in the night a lamentable howling noiſe, in ſo much that Travellers unacquainted with them would think that a company of People, Women or Children, were howling one to another, as none that have travelled in the night in thoſe parts of *Syria*, &c. can be ignorant. And with him agreeth an *Arab* verſion of *Rabbi Saadias* (as is probable) rendring it بنات اوى *Benat awi*, that is, *Jakales*. This tranſlation ſeems to carry more reaſon with it, than the rendring it *Dragons*; becauſe, of the hiſſing of *Dragons*, as other Serpents, we hear and read, but no where in any creditable Author of their howling, or making ſuch a noiſe, as may be called *wailing*, or like to it. And the ſame will be confirmed by the authority of a learned [y] *Jew*, who obſerves it for an errour in Expoſitors, that in this & ſome other places they render *Dragons*, where they ſhould render *Jakales*, viz. the Beaſt which we mentioned. His note on this place is this, the trueſt Interpretation is, that 'tis a Beaſt called ابن اوى *Ebn Awi*, the property of which Beaſt is, to gather together in the night, and to anſwer one another in crying and howling, ſo that *wailing* is compar'd to the noiſe that they make. Much like he notes on *Jeremiah* chap. 9. verſ. 11. where what is rendred *a Den of Dragons*, according to him ought to be, *an habitation of Jakales* (as there likewiſe the *Syriack* hath it, as alſo *ch.* 10. 22.) and on *Mal.* 1. 3. he alſo notes, that there it ought to be ſo rendred *Jakales*, not *dragons of the wilderneſs*; as likewiſe *Lam.* 4. 3. *Thoſe wild beaſts*, not *Seamonſters* (as ours) or *dragons* (as others:) for, ſaith he, Serpents (as *Dragons* are) have no *breaſts*, and in both thoſe places the *Syriack* renders it by the ſame word, which it here (as we ſaid) uſeth. That which was cauſe of this miſtake in that laſt place he ſaith is, becauſe the word which ſignifieth *Jakales* in the plural number, is in writing the ſame with that which ſignifieth a *dragon* in the ſingular, both תנין *Tannin*, and ſo they took them for one in ſignification: and the ſame cauſe we may think every where to have given occaſion to this miſtake, *viz.* the likeneſs of the words of ſo differing ſignifications. To prevent ſuch miſtake, from what he hath ſuggeſted to us a rule may be thus ſummed up, that whereſoever we meet with תנים *Tannim* or תנין *Tannin* or תנות *Tannoth* (for they are all one in ſenſe) as plurals, they ſignify *thoſe howling wild beaſts inhabiting waſte deſolate places*. But where תנים *Tannim* (as *Ez.* 29. *verſe* 3. and 32. 2.) with ם *M.* in the ſingular (which *Rabbi Tanchum* ſaith is ſubſtitute for ן *N.*) or תנין *Tannin* in the ſingular, or תנינים *Tanninim* in the plural, they are to be rendred, *Dragons*, or *Serpents*, or *Sea-monſters*, or *Whales*, or the like, according as they are ſpoken either of ſuch Creatures as are on the land, or in the waters. This rule is confirmed by the *Syriack* Tranſlation which we mentioned, in that uſually (I think every where except *Pſal.* 44. *verſe* 19. where it rendreth תנים *Tannim* by ܒܝܫܐ *Tenyono*, which ſignifieth calamitous or dolorous, as the learned *Sionita* there notes,) where either of thoſe three forms of the firſt rank is found, there it renders it conſtantly by that word ܝܥܘܪܐ *yoruro*, which

t *Vatab. Tarnov.* u *Raſhi. Ab. Ez. R. D. Kimch.* x *Munſt.* y *R. Tanch.*

we ſaid, ſignifies that howling beaſt; but where either of the latter,[z] there it uſeth another word, viz. תנין *Tanino*, which ſignifieth a *Dragon*, or *Serpent*-like creature. And that theſe words ſo like in the letters in the *Hebrew*, may have theſe different ſignifications, may be farther made evident from the like uſe of the *Arabick* Tongue, in which as תנין *Tenin* ſignifies a *Dragon* or *great Serpent*, ſo תינן *Tinan* ſignifies a *Wolf*, to which the beaſt we ſpeak of is much like in kind, ſhape and conditions. [The *Arabick* verſion likewiſe in ſeveral places renders it بنات اوي *Benat wawi, Jakales.*] It may be obſerved that uſually where the *Syriack* puts ܬܘܪܐ *Toruro*, there the *Chaldee*, which is but a different dialect of the ſame Tongue, puts ירוא *Taruda* with the letter ד *D.* in the laſt place, which the Tranſlatours render *Dragon*, but probably for no other reaſon than becauſe they thought the *Hebrew* word, which was rendred by it, ſo to ſignify. But it is not unlikely, that it ought to be rendred as the *Syriack* is: becauſe in thoſe places, wherein the *Hebrew* word manifeſtly ſignifies a *Dragon*, there he uſeth another word, as the *Syriack* doth. Probably therefore the *Chaldee* ירוא *Taruda* may in that dialect ſignify the ſame, that ܬܘܪܐ *Toruro* in the *Syriack*, the one Dialect pronouncing that by ד *D.* what the other doth by ר *R.* Or it is not impoſſible, that the ד *D.* crept into the place of ר *R.* by the miſtake of ſuch as tranſcrib'd it out of the firſt ancient copies, reading and ſo writing ד *D.* for ר *R.* it being well known how little difference there is between thoſe two letters, both in the *Hebrew* Alphabet, in which letters the *Chaldee* is written, and likewiſe in the *Syriack*: ſo that it might be eaſy ſo to miſtake, if this may not ſeem too bold a conjecture.

And mourning as the Owles.] Or *Oſtriches*, for ſo the ancient Interpreters generally render it. Some more modern render *Owles*, which ſome [a] learned Men prefer and defend. [b] Others again very learned are for retaining the old. They bring probable arguments on both ſides. But it is but conjecture againſt conjecture, there being no way of certainly knowing by other helps, what the word did ſignifie among the *Jews* in ancient times, when the Scriptures were written; only it ſeems manifeſt, [c] that it was *a Bird keeping in deſert places, and making a doleful and mournful noiſe*: and ſuch that ſome ſorts of *Owles* make is well known. But it is affirm'd alſo by [d] Travellers of good credit, that *Oſtriches* make a fearful ſkreeching lamentable noiſe: ſo that it will be hard to determine. Mr. *Fuller* who would have it rendred *Owles*, and perhaps more particularly *Skritchowles*, thinks that the word ſhould be more properly written *Stritche-owle*: ſo we find in the *Doway Engliſh-Bible Striches* in this place: but perhaps the letter *O* is by the *Printers* fault left out, and it ſhould be *Oſtriches*, for they render out of the *Vulgar Latin.*]

v. 9. ***For her wound*** **is** ***incurable, for it is come unto Judah: he is come unto the gate of my People,*** **even** ***to Jeruſalem.***

For her wound is incurable, [*or grievous*] *or ſhe is grievouſly ſick of her wounds.*] The cauſes of this lamentation are in the former words expreſſed, *viz.* 1. the deſperatneſs and incurableneſs of the *wounds* of *Samaria*, or the grievouſneſs of what ſhe ſuffered or ſhould ſuffer by the Sword, Famine, Plague, and Captivity, every one of which was a ſore evill, with which ſhe was grievouſly afflicted. 2. The extent or far ſpreading of this *wound*, or theſe evils. They did not ſeize on *Samaria*, or *Iſrael* alone, and there ſtop, but proceeded and went on as far, as to reach *Judah* alſo. [f] Some look on this as denoting that evill, which was brought on the Cities of *Judah* by *Sennacherib*, who ſo far proceeded, as to beſiege *Jeruſalem* it ſelf, ſome years after that *Shalmaneſer* had taken *Samaria*, and carried *Iſrael* captive. 2 *King.* 18. 9, 10, 11. and *ver.* 13, 17. and 2 *Chron.* 32. 1, 2. *&c.* But others think this not enough [g] for the meaning of the words, becauſe this *wound* was not *incurable* to *Jeruſalem*, which God delivered from the hand of *Sennacherib*, wonderfully deſtroying his Army by the hand of an *Angel*, and bringing on him alſo deſtruction, as appears 2 *Kings* 19. 35, *&c.* and 2 *Chron.* 32. 21, 22. and [g] therefore will have here the final deſtruction of *Jeruſalem*, and the carrying the *Jews* into captivity by *Nebuchadnezzar* to be pointed out, and to ſignify, that as now *Samaria* and *Iſrael*, ſo afterwards *Jeruſalem* and *Judah* ſhould be grievouſly afflicted and deſtroyed, none being able to cure their *wound*, to reſcue them from deſtruction.

He is come unto the gate of my People] that is, the *enemy*, though not expreſſed, becauſe the Verb is of the *Maſc. gender*, whereas the preceeding Nouns and Verbs are of the *Feminine.* [h] Others, *it is come*, viz. the thing or evill condition, the whole matter ſpoken of, which may be in either gender uttered. ——*Of my People*, ſo Interpreters ſay the Prophet ſpeaks, becauſe he was of the Tribe of *Judah.*

v. 10. ***Declare ye*** **it** ***not at Gath, weep ye not at all: in the houſe of Aphrah*** **(*i.e.* duſt) ***roul thy ſelf in the duſt.***

Declare ye it *not in* Gath.] The like words are us'd 2 *Sam.* 1. 20. in *Davids* lamentation

z *Job* 7. *v.* 12. *Iſa.* 27. 1. *and* 51. 9. *Iſa.* 91. 13. a *Full. Miſc. l.* 6. *c.* 7. b *Bochart. de Animal.* c *R. D. Kimchi in Rad.* d Sandys his travels *pag.* 139. e *Abarb.* f *Tarn. Grot. &c.* g *Abarb.* h *R. Tanchum.*

over

over *Saul* and *Jonathan*, whence [i] ſome look on it as an uſual form in lamentations for ſome great national calamity, intimating the greatneſs of it, being ſuch as their enemies would rejoice at, and therefore wiſhing it might be concealed, if poſſible, from them, and counſelling them not to make it known to them by any publick expreſſion of ſorrow, as *weeping*, &c. *Gath* was a City of the *Philiſtines*, Enemies to *Iſrael* and *Judah*, [k] although then in poſſeſſion of the Kings of *Judah*, and ſuch as would rejoice to hear what evil had befallen them.

In the houſe of Aphrah (i. e. *duſt*) *roll thy ſelf in duſt.*] [l] *Aphrah*, a place (as ſome will) not far from *Jeruſalem*, (perhaps the ſame with *Ophrah* which is reckon'd among the Cities of the Tribe of *Benjamin Joſh.* 18. 23.) There, [m] farther of from the Philiſtines, and that they may not take notice of it, ſilently mourn, *or roll thy ſelf in Duſt* or aſhes (for the word ſignifieth either) [n] Others, for the *houſe* or *houſes* of and *belonging to Aphrah*. [o] Others within *Aphrah*, viz. *within thy own land*, taking by this name to be deſign'd the whole land of *Judah*, which being laid deſolate ſhould be all *duſt* and dirt. [p] Others think the land of *Ephraim* to be ſignified by it, whoſe *houſes* ſhould be ruined or turned to *duſt*, or filled with it. The Prophet, in this and the following verſes, reckoneth up ſeveral places (whether belonging to *Iſrael* or *Judah*) by alluding to the names of which he expreſſeth the preſent or future condition, which they ſhould be brought to, together with others not named, even the whole Land. [q] Others, becauſe ſome of thoſe names are not elſe where found in Scripture, think, that they were not the uſual proper names of the Cities of the Land, but names put upon them by the Prophet, by which, and by deſcanting on them, he might declare, what he had to ſay of, or to the People, for making them ſenſible of what ſhould befal them. Some Interpreters therefore retain them as proper names, [r] Others render the meaning of thoſe names, Ours do both, in the Text giving us the names, and in the Margin, the ſignifications of moſt of them.

Roll thy ſelf, &c.] Here (as in ſome other places) there are in the Original *Hebrew* two readings, one in the Text, which is called *Cetib*, i. e. *that which is written*; the other in the Margin, which is called *Keri*, viz. *that which is read*, that which is read is התפלשי *Hithpalleſhi*, according to which 'tis generally by Interpreters rendred as the word ſounds, *Roll thy ſelf*, as the words of the Prophet ſpeaking to the People: that which is written is התפלשתי *Hithpallaſhti*, and ſounds *I have rolled my ſelf*, as if he ſpeaking of himſelf told them, what he did in his own perſon, mourning in ſecret for the calamities hanging over the land, and ſo ſhewed them by his own example what they ſhould do. Either ſenſe is good, and both aim at the ſame end, whether taken, as a precept, or an example.

v. 11. ***Paſs ye away thou inhabitant of Saphir, having thy ſhame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he ſhall receive of you his ſtanding.***

Paſs ye away thou inhabitant of Saphir, &c.] *Saphir* ſignifieth *fair* or *elegant*. It is by Some taken for a proper name of a City ſo called. By others as an Epithet of ſome place, thereby noted for its fair ſituation or beauty, and [t] they will have *Samaria* to be meant by it. [t] Others underſtand it of the Daughter of *Judah*, or *Jeruſalem*, which was beautiful for ſituation, *Pſal.* 48. 2. To this place or City, whatſoever it be that is called by this name, 'tis denounced in theſe words, that to it and its inhabitants ſhall be for their former beauty and glory now ſhame and confuſion. The other names alſo ſome apply to *Samaria* and *Jeruſalem*, but the expoſition will be plainer by taking them for proper names of places.

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] *Of Zaanan* in the margin is *of the Country of flocks*. Others *the going out*, for ſo the Vulgar *Latine* hath it, *She went not out that dwelleth in the going out*; the word being by Some deriv'd from a Noun צאן *Zon*, that ſignifieth *Sheep* or *herds of little Cattle*, by Others from a root that ſignifieth to *go out*, even that by which here is an alluſion to it made. But the ſimpler interpretation will be to look on it, as a proper name, as the Text of our Bibles doth. Saint *Hierome* long ſince noted theſe paſſages of the Prophet in the preceeding, this, and the following verſes, to contain ſuch difficulties as that there is great need of the aſſiſtance of the holy Spirit to explain them. He knew not how to reconcile the *Greek* verſion and his own, and fit them to the Original, which were all that he had then to do with. How much more difficult will it be to reconcile ſo many Tranſlations as have ſince come forth? The diverſity between them ariſeth from the different acception of the words, ſome taking them to ſignifie one thing, ſome another, and from their different placing them in the conſtruction. Our Tranſlators endeavour to keep as near the words in the Original as they can, and the meaning of them according to their rendring ſeems this, That when *Beth-ezel* (which was firſt taken by the Enemy) was led away *mourning*, *the Inhabitants of Zaanan came not forth* to bewail with them, or

i *R. D. Kimchi, Abarb. Druſius. Grotius.* k *Abarb. Vatablus.* l *R. Tanchum.* m *Abarb.* n *R. D Kimchi.* o בית *Abarb.* p *Grotius.* q *Deodat.* r *Lat. Vulg.* s *Rib. Grot.* &c. t *Abarb. Mont.*

comfort,

comfort, or help them, as ſtanding on their own guard for fear of the Enemy, or, [u] knowing that the ſame calamity ſhould quickly befal themſelves, and ſo they ſhould have enough to do to bewail themſelves. [For] *He ſhall receive of you his ſtanding*, of you, *O Inhabitants of* Zaanan, though you remain longer than thoſe of *Beth-ezel*, [yet] *he*, that is, the Enemy, *ſhall receive his ſtanding*, that is, the reward for his labour, and time ſpent in beſieging, and taking you: your ſpoil ſhall be his recompence. [y] So both among the learned of the *Jews* and *Chriſtians*, do diverſe explain theſe words. And according to this expoſition *Beth-ezel* is look'd upon as firſt taken and deſtroy'd. There is by [z] another learned *Jew* another rendring given, whereby *Zaanan* is ſaid to be firſt deſtroy'd: he with ſome alteration, thus gives the meaning: *The Inhabitants of* Zaanan *came not forth in the mourning of* Beth-ezel, [or had not opportunity to *come forth*, &c.] *which received its ſtanding more than you*, or remained longer than you, or after you, that is, whereas they of *Zaanan* expected to have ſeen thoſe of *Beth-ezel* gone before them, and to have bewailed their calamity, 'tis come to paſs otherwiſe, and they retain their *ſtanding* more than you of *Zaanan*, or after you, and ſhall ſee your ruine and bewail you. He alſo citing *Aben Ezra's* expoſition gives this ſenſe of it, *the Inhabitants of* Zaanan *went not forth to mourning* [and alſo] *Beth-ezel ſhall take* or learn of you its *ſtanding*, *that is*, to keep it ſelf at home, and not go forth to bemoan, or help its neighbours; but he rejects it, as going contrary to *Grammar*, and the punctation, in ſeparating למספד *Lemiſpad to mourning* from *Beth-ezel* in conſtruction, beſide that *Beth-ezel* keeping, or kept in by reaſon of its ſiege, as he ſuppoſeth it to be, cannot be ſo properly ſaid to learn, what it did not of its own choice, but was forced to. But this ſeems different from what our Printed Copies of *Aben Ezra* have. There is yet another expoſition, which offers it ſelf thus. *The Inhabitant of Zaanan ſhall not go free* or *eſcape*, for ſo the word יצא *Yatſa* is uſed alſo to ſignifie; *the mourning of Beth-ezel*, ſhall take from you (*O Inhabitants of Saphir* or of *Zaanan*) its *ſtanding*, or its meaſure, or conjecture, that is, by ſeeing what you ſuffer, they of that place ſhall take gueſs, or learn what ſhall befal them. This expoſition ſeems to keep as cloſe to the letter as any, and is confirm'd as to the firſt part of it by the *Chaldee Paraphraſe*, as to the latter by ſome of the learned [a] *Jews*. [It may be brought nearer to the foregoing thus. *The Inhabitant of* Zaanan *came not forth in the mourning of* Beth-ezel; he ſhall take his gueſs from you, that is, by you (of *Beth ezel* or *Saphir*) learn what ſhall be his own condition. In theſe expoſitions the names are taken as proper to places ſo called, (which ſeems the plaineſt way) againſt which is denounced, that the like evils ſhall overtake them; The others look on them rather as Epithets or names put only in reſpect to the preſent occaſion, to denote *Samaria*, or *Jeruſalem*, or *Judah*, or others. [b] A learned *Jew* of that opinion to this purpoſe; that as for the Daughter of *Judah*, which would not ſtir abroad to condole with her neighbour, but kept at home ſtill and quiet, the enemy ſhould take from them the quiet and tranquility of their Kingdom, and remove them away into captivity; ſo rendring that which ours render *ſtanding*, by ſtability, tranquility or quiet habitation. To the ſame purpoſe ſome *Chriſtians* alſo, as *Arias Montanus*. *Junius* and *Tremellius* thus render, *The Inhabitant of the place abounding with flocks* (or cattle) *ſhall not go forth, there ſhall be mourning in the places near adjoining, which receive from you their ſubſiſtence*. The Vulgar *Latin* thus, *ſhe went not out, that dwelleth in the going out; the houſe adjoining ſhall receive lamentation of you, which ſtood to her ſelf*. In ſuch variety of expoſitions (and more may be found) the reader may have liberty of chooſing: he will be hardly able to reconcile them.

V. 12. ***For the inhabitant of Maroth waited carefully for good, but evil came down from the Lord unto the gate of Jeruſalem.***

For the inhabitant of Maroth waited carefully, &c.] That is, [c] expected, that *good* ſhould come, but it came not, but on the contrary *evil came* &c. The margin has, *was grieved*, the word ſignifying both *to expect*, or *wait for*, and *to be grieved* or *be in pain* or *ſorrow as a Woman in travel*. *They were ſeazed* on *with grief or ſorrow*, *becauſe* (for ſo the particle כי *Ci* properly ſignifies) *evil came down* &c. *Maroth* therefore ſeems to be a City in the neighbourhood of *Jeruſalem*, or one that had dependance on it, and ſo could not but be involved in calamity, when that was diſtreſſed; and ſo *grieved for good*, that is, for its want, and being deprived of that *good* which it hoped for, or once enjoy'd, by the *coming of evil down unto the gate of Jeruſalem*, or as far as the chief City, *Jeruſalem* it ſelf. See ver. 9. The name of *Maroth*, [d] Some will have here by tranſpoſition of letters, put for *Ramoth*, *viz.* the Cities ſingly called *Ramah*, of which there were more in the lands of *Judah*, and *Benjamin*, and ſo, to comprehend them all, put in the plural number, and called *Maroth*, *bitter*, or *bitterneſs*, from the bitter calamities that ſhould befal them. Others tranſlate

u *R. D. Kimchi.* y *R. D. Kimchi. Michlal. Yophi. Vatabl. Druſ. &c.* z *R. Tanchum.* a *Abu Walid.* (*and ſee Ab. Ezra.*) *R. Tanchum in libro Murshed in the roots* עמר *and* אמר b *Abarb.* c *R. Tanchum.* d *Grot. Stoakes.*

the

the word [e] *Rough places*, [f] Others *Bitternesses*. [g] Others think the whole Kingdom of *Judah* by this name design'd, in respect to the many *evils* in her, and *sorrows* that were to come upon them. But the taking it otherwise than for the proper name of a City, doth (as in the forenamed and following places) but open a way to more uncertain conjectures, and doubtful interpretations.

v. 13. *O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the Daughter of Zion: for the transgressions of Israel were found in thee.*

O thou inhabitant of Lachish, bind the chariot to the swift Beast, &c.] *Lachish* is said to [h] have been a City of *Judah*, nigh to the border of the *ten Tribes*, and so reckoned up among the Cities belonging to *Judah*, *Jos.* 15. 39. against which *Sennacherib* King of *Assyria* laid siege, 2 *Kin.* 18. 13, 14. and *Isai.* 36. 1, 2. and said to have been one of the last defenced Cities that remained of the Cities of *Judah*, when *Nebuchadnezzar* King of *Babylon* came up with his Armies to fight against *Jerusalem*, and against all the Cities of *Judah* that were left, *Jer.* 34. 7. Denouncing against this City the evils that were to come upon it, he bids the *inhabitants thereof to bind the chariot to the* [i] *swift Beast*, as Horses, Mules, or the like) or *sadle the swift Beast*, that is, say [k] Some with good probability, Prepare for speedy flight from the Enemy which shall come upon you, or to go away out of your Country. [l] Others think, that tis spoken to them by way of derision, You that were wont so to do, *viz.* to *bind the chariot to the swift Beast*, ([m] as formerly abounding in such things, and priding themselves therein) do so now; as much as to say, that the case was now altered with them, [n] and they were not able to do as they were wont to do, when they could at pleasure call for their *Chariots and Horses*. [o] Others take it as if they were bid to make ready *Chariots* at the command of the conquering Enemy, to conveigh his messengers from *Lachish* to *Jerusalem*, to demand the City to be rendred up to him, (as he did *Isa.* 36. 2.) The Verb רתם *Retom* rendred *bind*, is no where else found in Scripture, but ([p] as a learned *Jew* saith) the sense requires that it be so taken. The Latin Translation indeed renders the words otherwise, *viz. Tumult of the Chariot of astonishment to the inhabitants of Lachish.* But why the Author thereof should render this word רתם *Retom*, *Tumult*, or the *Greek*, *a noise*, or the following word רכש *Recesh*, *astonishment*, no reason is given by those that follow that Translation. As for the first word, wherever, besides in this place, a Noun of the same root is found, it signifies a *plant*, whether *Broom*, a pliable plant that is easily bound, or as Others will, *Juniper*, but never any thing like *tumult* or *noise*. And as for the second, it is not found but [q] in the signification either of *horses*, or such like *swift beast*, or else of *wealth* and *riches*, whether in Cattel or other goods. But it may be observ'd as to the first, that the same theam רתם *Ratam*, in the *Arabick*, tongue, which is of a great affinity with the *Hebrew*, signifies both to *break*, or *dash* and *beat in pieces* (from which the notion of *tumult*, and *noise*, or *crashing* is not much different) and also to *tye* or *bind on*. For the second word רכש *Recesh*, whether he took it to be of nigh signification to the word רגז *Regez* not much different in sound, and signifying *fear*, *trembling*, and *great commotion*, or what other reason he had to render it as he does, is uncertain; for the *Greek* takes it for *horses*, or *horsemen*, as in the *Syriack* also it signifies, and is here put.

She is the beginning, &c.] The crime laid to the charge of the *inhabitants of Lachish*, is, that *She was the beginning of the sin to the Daughter of Zion*, or *Jerusalem*, viz. that she, being first infected with Idolatry receiv'd from *Israel* (on whose land she bordered,) spread it abroad in the rest of the Country, even as far as *Jerusalem* it self. Those sins, whereby *Israel* transgressed, were found in her, and propagated from her, or by her. In the first part of the verse 'tis said, *She is*, and in the latter, *in thee*, with a change of persons, though speaking of the same. This is the exposition by the most given, and is more easy and probable than that which [r] Some bring, *viz.* that the *sin* objected to *Lachish* is their rebellion against King *Amaziah*, wherein they consented with, if not gave occasion to *Jerusalem*, according to the history 2 *Kings* 14. 18. and so were transgressions in her like those of *Israel*, or the *ten tribes*, which rebell'd against the house of *David* from *Jeroboams* time and after.

v. 14. *Therefore shalt thou give presents to Moresheth-Gath: the houses of Achzib* shall be *a lie to the Kings of Israel.*

Therefore shalt thou give presents to Moresheth-Gath.] For these thy evill doings shalt thou be brought to that condition, that thou shalt be fain to send presents to those that are thine enemies, as *Moresheth-Gath*, a place or City of the *Philistines*, to obtain assistance from them, (which shall be in vain to thee: (or, as * Some, by way of derision, *give now presents, &c.* as thou wert wont; or, as the margin hath it, for *Moresheth-Gath*, that is, [s] to redeem and obtain favour for thy self, and thy neighbour City, if possible. But the learned *Jews* will not

e *Jun. Trem.* f *Vulg. Latin.* g *Abarb.* h *R. Tanchum.* i *R. Tanch. Gloss. Heb. Ar.* k *R. D. Kimchi, Munster.* l *R. Tanch.* m *Abarb.* n *Aben Ezra.* o *Grot. Stokes.* p *R. D. Kimchi* q *Abu Walid.* r *Jun. Trem.* * *R. Tan.* s *Calv. Stokes.*

have עַל *Al*, here rendred, *for*, but to ſignifie the ſame that אֶל *El*, *to*, as in ſeveral other places it doth. In this way *Moreſheth-Gath* is taken for the name of a place, or City, probably nigh or belonging to *Gath*, a place often mentioned. Others conſidering the word *Moreſheth* as coming from the root יָרַשׁ *Taraſh*, which ſignifies to *inherit*, accordingly tranſlate it [t] *to the inheritance of Gath*, and the word שִׁלּוּחִים *Shilluchim*, which we render *preſents*, they render *Emiſſaries* (the word being from the root שָׁלַח *Shalach*, *to ſend*) [u] they taking it to be as appliable to *Perſons*, as *things ſent*; which if they take [x] for *meſſengers* ſent to implore aſſiſtance from them, the ſenſe will be much to the ſame purpoſe; but if, as Divers [y] expound it, for *ſcouts*, or *ſpoilers*, as if the meaning were, that *Lachiſh* being taken ſhould afford to the King of *Aſſyria* Souldiers, which he ſhould together with his own ſend to make inrodes on the poſſeſſions of *Gath*, it ſeems more harſh: and more yet to interpret it, that the King of *Aſſyria* [z] ſhould ſend *ſpoilers*, &c. for it is ſpoken to, or of *Lachiſh*, that ſhe ſhould give. Nor ſeems it plain with others to expound, [a] *To the inheritor of Gath*, that is, to the *Aſſyrian*, which hath taken that City for his inheritance and poſſeſſion, *thou ſhalt give preſents*. [b] Others yet, *Thou* עַל *Al*, together with *Moreſheth-Gath* (or the Town ſo call'd, which once belong'd to *Gath*, but was now in the poſſeſſion of the *Benjamites*) give preſents to make thy peace. [c] Others to *Gath*, that was once the inheritance of *Judah*, taken by *David*, ſince again retaken, and the inheritance of the *Philiſtines*, even thither thou ſhalt be compell'd to ſend preſents. But the firſt expoſition ſeems the plaineſt.

The houſes of Achzib ſhall be a lie, &c.] Though *the houſes of Achzib* were ſtrong, and in them *the Kings of Iſrael* might put their truſt, and hope for help of defence, yet they did, or ſhall (for the time is not expreſſed whether meant of the paſt, or preſent, or to come) fail their expectation, and *be* but a *lie* unto them. *Achzib* is the name of a Town named together with *Mareſhah Joſ.* 15. 44. and the ſame, or another of the ſame name mention'd *Joſ.* 19. 29. and *Jud.* 1. 31. as belonging to, or bordering upon the lot of the *Tribe* of *Aſher*. This name agrees with, or is deriv'd from the word כָּזַב *Cazab*, which ſignifies *to lie*, and therefore is by [d] Some here rendred *the houſes of lying*, or vanity, *which were for deceit*, or in vain, *to the Kings of Iſrael*, as if it were a farther Epithet or deſcription of *Gath*, or how they ſhould prove to the Kings of *Iſrael*, by whom [e] Some think here meant the Kings of *Judah*, not of *Iſrael* as diſtinct from them: ſo *Ahaz* King of *Judah* is call'd King of *Iſrael* 2 *Chron.* 28. 19. [f] Some think the Cities of the *Philiſtines* denoted by the houſes of *Achzib*, ſo called becauſe of their falſeneſs to *Iſrael*; or elſe the Cities of *Judah* which failed *Iſrael*, when they expected help from them; or any other Towns, Countries, or Nations, as *Egypt* or *Aſſyria*, from which *Iſrael* or *Judah* deſired help, but were deceived by them. However to the name of *Achzib* here is an alluſion in the following word אַכְזָב *Aczab*, which is rendred a *lie*, to ſhew what they ſhould prove to them that truſted in them. [g] There be alſo, who by the *houſes of Achzib*, that ſhould be *a lie to the Kings of Iſrael*, think meant the *houſes* of falſe worſhip in that City, wherein they worſhipped Idols, from which they in vain expected help.

v. 15. *Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam, the glory of Iſrael.*

Yet will I bring an heir unto thee, O inhabitant of Mareſhah.] He threatens, that yet, or farther yet, he will proceed *to bring* unto the *inhabitants of Mareſhah an Heir*, viz. an enemy, that ſhall take poſſeſſion of them, and all they have, as if it were his inheritance, and thruſt them out; (for the word יָרַשׁ *Taraſh* ſignifies both *to inherit*, and *to diſinherit*, or thruſt out.) The name *Mareſhah* including in it the ſignification of *inheritance*, here is in what is denounced againſt it, an alluſion to its name. This City, by [h] moſt ſuppoſed to be the Country of the *Prophet*, is mention'd among the Cities belonging to *Judah*, *Joſ.* 15. 44. and ſee 2 *Chron.* 11. 8.

He ſhall come unto Adullam the glory of Iſrael.] That this is the literal rendring of the words as they ly in order, there is no doubt, and ſo giveth plainly this ſenſe, [i] that the enemy, that *heir of Mareſhah*, ſhould proceed and come as far as to *Adullam*, which is called *the glory of Iſrael*. Againſt which nothing may be excepted, but that *Adullam* was a place of meaner condition than to be called *the glory of Iſrael*; but perhaps there might be then reaſon either from it's ſituation, or it's ſtrength, or beauty, why it was ſo called, tho now unknown. Many therefore like not this interpretation, but rather follow that, which our Tranſlators alſo give in the Margin. *The glory of Iſrael ſhall come unto Adullam.* But then in telling what is meant *by the glory of Iſrael*, they do not agree. [k] Some take *glory* as ſpoken by way of Irony and deriſion, or of Antiphraſis, or expreſſing things by their contrary, and to intimate diſgrace and diſhonour. The ſame honour which *Iſrael* had, ſhall *Adullam* alſo have, viz. Shame, Ruine, and Deſtruction. If this ſenſe be embraced, then may the word כָּבוֹד *Cabod* be looked on according to

t *Greek and Vulg. Lat.* u *Rib.* x *Menochius.* y *Ribera, Doway Bible.* z *Tirinus.* a *Grot.* b *Jun. Trem.* c *Abarb.* d *LXX. Lat.* e *R. D. Kimchi.* f *Abarb.* g *R. D. Kimchi. and ſee Targ. and Hieron.* h *Aben Ezra.* i *R. Tanchum, Pelican. Calvin.* k *Abarb. Hieron. Ribera. Sa.*

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another ſignification [l] which it hath of *weight* or *heavineſs*, as if he ſhould ſay, the heavy *weight* of calamity, or burden, under which *Iſrael* is preſſed, ſhall fall even on *Adullam* alſo. 2. [m] Others think, that the word *heir* is here again underſtood, *the heir* of, or he that hath ſeiſed on *the glory of Iſrael*, ſhall come as far as to *Adullam*. 3. [n] Others, *the glory of Iſrael*, that is, their wealth and riches, [o] or peculiarly their Children, ſpoken of in the next verſe (which are *the glory* of their Parents) being taken away by the *Aſſyrian* Conqueror, ſhall come, or be brought by him to *Adullam*, whether he ſhall proceed to take that alſo. 4. [p] Others think the *Aſſyrian* to be called *the glory of Iſrael*, as he in whoſe friendſhip the *Iſraelites* formerly gloried, but now have all their *glory* taken away by him. 5. [q] Others by it think to be meant *Jeruſalem*, which was *the glory*, both of that Land, and all the earth: then the words muſt ſound according to the firſt rendring in our Tranſlation, *he*, that is, *the heir* (or conquering Enemy) *ſhall come unto Adullam, and to the glory of Iſrael*, or, as Some [r] reading it in the Vocative caſe, he ſhall come unto *Adullam*, and ſo near to thee, or beyond thee *O glory of Iſrael, O Jeruſalem*. [s] Some, *the glory of Iſrael* ſhall come to be but as *Adullam*, an obſcure Cave, or ignoble place, that Cave where *David*, flying from *Saul*, hid himſelf, 1 *Sam.* 22. 1. and where at other times he was 2 *Sam.* 23. 13. and 2 *Chron.* 11. 15. But it is mentioned not only as a Cave, but as a City, a royal City, *Joſ.* 12. 15. taken by *Joſhua* and *Iſrael*, and transferred to the *Tribe* of *Judah*, *Joſ.* 15. 35. made a City of defence by *Rehoboam* 2 *Chron.* 11. 7. a City that had Villages belonging to it, *Nehem.* 11. 30. ſo that for all that is ſaid, it might for reaſons then well known be call'd *the glory of Iſrael*. It may farther be conſidered [t] whether by *the glory of Iſrael*, may not be meant God himſelf, as if he ſhould ſay, that he by his juſtice on them manifeſting his Glory, would come even as far as to *Adullam*, in the inmoſt part of the Kingdom of *Judah*, giving all into the hand of the Enemy. And while *Adullam*, and the other particular places are named, [x] no doubt, the whole Land is underſtood thereby, and God's judgments denounced to all of it, and ſo the next words will be directed, not to the laſt particular City named, but to the whole land.

v. 16. *Make thee bald, and poll thee for thy delicate Children, enlarge thy baldneſs as the Eagle, for they are gone into captivity from thee.*

Make thee bald, &c.] God's judgments being thus gone out againſt thee, O thou *land of Judah*, nothing remains, but that thou give up thy ſelf wholly to ſorrow and mourning, and expreſs thy grief in all outward ſigns thereof; which, according to the cuſtome of thoſe times, was by plucking and cutting off the hair, even to the bringing of *baldneſs* on themſelves. See *Jer.* 7. 29. *Amos* 8. 10. *Job.* 1. 20. The occaſion of ſorrow to her was very great, *viz.* becauſe the choiceſt of her People, call'd her *delicate Children*, thoſe that were tenderly and delicatly brought up by her, and moſt dear unto her, ſhould partly be ſlain, partly carried away captive by the enemy; and ſhe (ſpoken to as a mother) is bid to ſhew great ſigns thereof, even to *inlarge her baldneſs as the Eagle* which hath loſt her feathers; as of *Eagles* in [y] general 'tis ſaid, that at certain times they do: except we may think ſome kind of *Eagle*, which is naturally *bald*, particularly alluded to [z].

l *Rib. C. à Caſtro.* m *Aben Ezra.* R. D. *Kimchi.* R. *Tanchum. Vatabl. &c.* n *Mareſius his French notes.* o *Michlal Yophi.* p *Grotius, Stokes.* q *Jun. Trem. Tarnov.* r *Druſius.* t *In Calvin.* u *Oecolamp.* x *See Abarb. who ſaith, Maresha and Adullam here are names by which the whole Kingdom of Judah is deſigned.* y *Bochart. de Animal. part. 2. lib. 2. cap. 1.* z *Kamus in* اذوق *and* رخمة, *Heb.* רחם *and* רחמה *Levit.* 11. 18.

CHAP. II.

VER. 1. *Wo to them that deviſe iniquity, and work evill upon their beds: when the morning is light, they practice it, becauſe it is in the power of their hand.*

Wo unto them, &c.] How juſtly deſerved thoſe judgments were, which before, and after are denounced againſt *Iſrael* and *Judah*, the Prophet makes manifeſt, by a declaration of ſome of thoſe ſins, which the inhabitants of them were guilty of. As here firſt, becauſe the powerful ones among them (for which a wo is denounced againſt them) did in the [a] night *upon their beds*, when they ſhould have [b] *communed with their own hearts*, (and examined their waies to ſee what they had done amiſs, that they might amend it) *deviſe iniquity* and plot *evil*; not to conceal it, as *a work* of darkneſs, [c] but that they might be ready to act it as ſoon as *the morning light* ſhould give them opportunity: and then did without delay practiſe it openly in the *light*, and face [d] of the Sun, without fear or ſhame, with all their might, as far as it was *in the power of their hands*; becauſe there was none, who by executing juſtice did reſtrain them, but they were ſuffer'd to do what they could, and would. It may be obſerv'd that the word אל *El*, which is render'd *Power*, doth alſo ſignify *God*, and that is the reaſon, why the Ancient *Vulg. Latin* renders, *becauſe their hand is againſt God*: but the like expreſſion being elſe where uſed, as *Gen.* 31. 29. *Deut.* 28. 32. *Prov.* 3. 27. he renders it by *having ſtrength*, or *being able*: and ſo that here it ought to be render'd, is the more general opinion of Interpreters; and that thoſe, that Interpret the words otherwiſe, as ſome other [e] Ancient verſions likewiſe do, interpret them wrong.

V. 2. *And they covet fields, and take* them *by violence; and houſes, and take* them *away: ſo they oppreſs a Man and his houſe, even a Man and his heritage.*

They covet fields, &c.] what they *covet* in their mind, [f] they ſtrive to poſſeſs themſelves of, by the force of their hands, whether [g] their poorer neighbours lands, or *houſes*, that ly convenient for them; which if they will not part with to them on their own terms, they ſpare not to uſe toward them all [h] fraudulent or violent courſes, till they have gotten, what they have a mind to, from them: according [i] to the dealing of *Ahab* towards *Naboth* for his Vineyard.

V. 3. *Therefore thus ſaith the Lord, behold, againſt this family do I deviſe an evill, from which ye ſhall not remove your necks, neither ſhall ye go haughtily; for this time* is *evill.*

Againſt this family, &c.] i. e. This whole nation, the *family*, or poſterity of *Jacob*, this wicked People, *do I deviſe* or intend *an evill* of puniſhment, for the evill of ſin which they plot or deviſe; *from which you ſhall not remove your necks*, nor be able by any means to free your ſelves, but ſhall be preſſed down with it, ſo that you ſhall not henceforward carry your ſelves proudly and *haughtily* with heads lifted up: *for the time* ſhall be ſo *evill* and calamitous, that you ſhall have no occaſion, no heart, or power ſo to do.

V. 4. *In that day ſhall* one *take up a parable againſt you, and lament with a doleful lamentation,* and *ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed* it *from me? turning away he hath divided our fields.*

In that day ſhall one take up a parable againſt you.] *One* is here ſupplied, as in ſuch manner of ſpeech elſe where. So *Gen.* 48. 1. one *told Joſeph*, and verſ. 2. *and* one *told Jacob.* So that it may be render'd to the ſame ſenſe, as the *Vulgar Latin* hath it, *There ſhall be taken up a parable*, or, *Men ſhall take up a parable, a doleful* ſong with parabolical and figurative expreſſions.

And lament with a doleful lamentation.] The Margin ſaith, that in the *Hebrew* it is, *with a lamentation of lamentations.* There are here three words in the *Hebrew* eloquently joyned of much like ſound, or agreement between themſelves, viz. נהא *Nahah*, נהי *Nehi*, נהיה *Nihiah.* Of the rendring the two former of which, there is no doubt but the firſt, as a Verb, ſignifies *ſhall lament*, the ſecond, as a Noun, *Lamentation*; but concerning the third doubt is made, Some taking it as a Noun Subſtantive, to ſignifie the ſame with the ſecond, viz. *Lamentation*; and ſo the ſame ſignification repeated [k] will be but as much as to ſay a *great*, or *doleful Lamentation.* [l] Others take it for an Epithet added to the ſecond, from another root of ſomething different ſignification, which ours *Dan.* 8. 27. renders, *I fainted.* Others *was broken*; and ſo 'twill be as much as *broken*, or *grievous*, and will ſtill very well agree with that in the text of our Engliſh Bibles, *a doleful Lamentation.* * Others take it as ſignifying, *He that is then preſent* or *remaining*, from the word

a *Pſal.* 36. 4. b *Pſal.* 4. 4. c R. *Tanchum.* d *Abarb.* e *Syriac. Greek.* f R. D. *Kimchi.* g *Abarbinel.* h *Aben. Ezra.* i 1 *Kings* 21. k *Rab. Tanch.* l *So ſome Jews.* * *See* R. *Tanch.*

היה *Haiah*, that ſignifies, *to be*; and then 'twill expreſs who it is that ſhall take up that parable and make that Lamentation, viz. *he that ſhall then be*, or *remain*: or [m] may it not as ſo be taken for an Epithet, and render'd a *being lamentation*, a *lamentation that is*, i. e. *that hath being*, or, *is durable*, or, *is taken up in the world*. Others from the ſame root and ſignification render it, *It is ſo*, [n] or *it is done*, and *come to paſs*, *ſhall he ſay*, *we be utterly ſpoiled*, &c. or [o] as Others, *ſhall lament with a lamentation for what is done*, *and ſay*, &c. Theſe then being the ſignifications, which the word as here written is capable of, whereas the *Latin* renders *A Song ſhall be ſung with ſweetneſs*, 'tis manifeſt it ought to be underſtood no otherwiſe, than [p] that *it ſhould be a mournful Song*, or ditty, elegantly or muſically compos'd, and ſung in an artificial time: not that it ſhould be pleaſant, as to the matter, which was a *doleful lamentation*: ſweet it might be to the enemy, and pleaſing, but to the ſufferers no further, than as thereby by venting the grief of their hearts [q] they might ſomthing allay, and aſſwage it. 'Tis diſputed who *it is* that is ſaid, *ſhall take up this parable and make this lamentation*, or mournful Song. [r] Some ſay the falſe Prophets, ſeeing their promiſes of good to come to nothing, or to be turned clean contrary; [s] Others, thoſe that were oppreſſed by the more potent, and ſpoiled, ſpoken of in the foregoing words; [t] others, the inſulting enemy; [u] others, every one, or all of them, on whom theſe calamities ſhould come. But the words being in the Original text put indefinitly, [y] 'twill be convenient ſo to take them, as that they, or, any that ſhall look on what they ſuffer'd, ſhall have occaſion thus to ſay, as in their perſon, (for the words are ſpoken as in their perſon,) (or according to Some, as we ſaid, whoſoever ſhall be then preſent, and with any concern look on, what hath befallen them.

We are utterly ſpoiled.] [x] Some will have it found, *we are utterly ſpoiled of*, or *by our ſelves*.

He hath changed the portion of my people.] i.e. Their land; i. e. God hath taken it from them, and given it to others, *changed* the owners thereof: which to expreſs, the *Latin* renders [a] *The part*, or *portion*, *of my people is changed*, rather than as the *Doway* tranſlation hath it more obſcurely, *part of my people is changed*. [b] Some will have this to be read with an interrogation, as the following words are by way of admiration! *How doth*, (or, *ſhall*) *he change the portion of my people*? Or elſe, by *the portion of my people*, to be meant *God*, who is call'd the *portion of Jacob*. *Jer.* 10. 16. and the meaning to be, *Shall the portion of my people change them*, for another People, whom he ſhall cauſe to prevail over them?

How hath he removed it from me!] That is, *the portion of my people*. *Turning away he hath divided our Fields*, viz. [c] God, or the enemy by his permiſſion, or, as in the Margin, *inſtead of reſtoring*, *he hath divided* (or, *divideth*) *our fields*. The words in the Original being in this verſe very conciſe, are for that reaſon obſcure; the latter words, as to a verbal tranſlation, ly thus, *how ſhall*, or *how doth he remove to me*, *to turn*, or *to return*, *our Fields he divideth*: which words, though then, when they were ſpoken, and when the *Hebrew language* was in common uſe, and the things ſpoken of before their eyes known to all, they were doubtleſs well underſtood, yet now that they may be put into another language, and in it made plain and intelligible, will require ſome change of order, or a ſupply of ſomthing underſtood. In that rendring, which is in the the text [d] of our *Bibles*, there is not much alteration, only to *turn* or *return* it expreſſeth by *turning away*, i. e. *in* or *by turning away*, and the ſenſe is plain; except it be made a doubt, whether it be meant, *turning away our Fields*, or *turning away himſelf* from us. As to that in the margin, there is intimated, and briefly expreſſed, in the word *inſtead*, a ſupply of what [e] is by ſome in more words given, thus, when I expected, that he ſhould have reſtored *our fields*, *he hath divided* them (to the enemy, or given them to the enemy that *divideth* them,) or, How is it, that *he*, (that is, the Enemy) *taketh away that which is mine*? *Inſtead of reſtoring our fields*, as we hoped, *he divideth them* among his own Souldiers or People. Others yet ſomething otherwiſe make their ſupplies, [f] ſome making this their meaning, *how doth he take away me*, that is, my People ſpoken of, or that he may *turn over*, or give up to the enemy *our fields*, that they *may divide* them, or *he divideth* them to others, or to the enemy; thinking it neceſſary to underſtand either *to the enemy*, or *to ſtrangers*, or ſome ſuch word. This is the interpretation and opinion of a learned *Jew*. [g] Another more ancient, and of great repute among them, gives this as the ſenſe of the whole Lamentation; *we are utterly ſpoiled*, ſo that the enemy *taketh away the fields* [or lands] *of my people* from them. Ah and alas, *how* ſhamefully or grievouſly *hath he remov'd us*, by driving us out, *and divided our fields*, violently *taking them from us*! He notes that the word לשובב *Leſhobeb* (which Ours interpret in the text, *turning away*, and in the margin, *inſtead of reſtoring*, and he renders by *removing*, or *driving out*,) is to be joyned to the foregoing words, and the following to be taken by themſelves apart, and then the word ימיר *Yamir*, which Ours render, *he hath changed*, (though he ſaith it properly ſignifies ſo,) he taketh here to be in the ſame ſenſe with the following

m *See R. Solomon & Paræus.* n *De Dieu.* o *Abarb. R. Tanchum.* p *Menochius, Tyrinus. See the Greek tranſlat.* q *Chr. à Caſtro* r *R. D. Kimchi.* ſ *Abarban. Montanus, Chr. à Caſtro.* t *Deodat. Oecolamp. Ribera. Tarnov.* u *Vatab.* &c. x *R. Judah. Itin. Kimchi. in Radic.* שרר a *Sa. Rib. Menoch.* b *R. Tanch.* c *R. Tanch.* d *And ſo Jun. Trem.* e *R. D. Kimchi. Vatablus & Michlal Yophi.* f *R. Tancham.* g *Abu. Walid. in the root* שבב.

word ימיש *Yamiſh*, which Ours render *removed it*, (becauſe changing is nothing but removing a thing from its place;) the note of exclamation, *how*, he looks on, as an expreſſion of the grievouſneſs, ſhamefulneſs, or diſgracefulneſs of a thing, with admiration at the ſtrangeneſs of it, here as in other [h] places. Of ſuch tranſlations as are in the hands of Chriſtians ſome ancient ones depart farther from the words in the Original, ſo that they cannot be eaſily reconcil'd; as the *Greek* which renders, *we are made very miſerable, the part* or lot *of my people hath been divided by cord*, or meaſuring line, *and there was none that hinder'd him, that he might turn away*, or, *that he might reſtore*, as the *Arabick*; and the *Syriack* as wide, *the Robber ſhall ſpoil us, and ſhall with a meaſuring line divide the part of my people, neither is there any that reſtoreth our part by a meaſuring line.* Thoſe that are in *Latin*, and more modern Languages, keep cloſer to the words, yet is there no ſmall variety among them. The Ancienteſt *Latin* renders, [i] *part*, or, the part, *of my people is changed. How ſhall he depart from me, whereas he returneth, that will divide our regions!* Others differ from it, and among themſelves, yet all ſo as to look on the words to have in their root the ſame ſignifications. But then in rendring them, as here placed, Actively or Paſſively, or applying them to different ſubjects, or making their pauſes or diſtinctions diverſly, make ſome difference in the ſenſe. When the reader ſhall have viewed them all, he will probably find good reaſon to like thoſe rendrings in our *Engliſh* Bibles given, as well as any, and acquieſce in them, having his liberty given him of chooſing either that in the Text or that in the margin. But it may be farther obſerv'd, that whereas the word שובב *Shobeb*, which is by ours render'd in the Text, *turning away*, and in the margin *reſtoring*, and by moſt in one of theſe ſignifications, hath alſo in the ſame manner written another ſignification in the Scripture, viz. [k] of *Rebellious*, *Perverſe*, or *Refractory*. Some other learned *Jews* will have it here to be taken in that ſenſe, and to be an Epithet of the ſpoiler, or enemy. [l] So one of them, taking theſe as the words of ſuch as were oppreſſed, and had their *fields* and houſes by violence taken from them (as ver. 2.) gives the meaning thus (and is therein follow'd by a learned [m] *Chriſtian*) the great ones of the Land *ſpoil us* of our inheritance, and ſo *are we ſpoiled* by our ſelves; and for the iniquity of this violent oppreſſion, my People *ſhall change their portion*, going captives into another land. *How*, that is, to what profit, *doth he take away mine inheritance*, ſeeing within few daies the *perverſe rebellious one*, viz. the enemy, the King of *Aſſyria*, that blaſphemeth God, *ſhall divide our fields*, and give them all to his ſervants? This Interpreter would have the particle or letter, ל *L.* prefixed to שובב *Shobeb*, and uſually ſignifying *to*, or *for*, here to ſignifie nothing, but to ſupply only the place of the particle *of* the *Nominative caſe* to wit ה *H.* [n] Another embracing the ſame ſignification of the word, שובב *Shobeb*, but taking the *Lamentation* to be utter'd by ſome falſe Prophet, who ſaw all things ſucceed contrary to what he promiſed, thus expounds the words, *Shall we be utterly ſpoiled by our enemies? Will he change the portion of my People? How can it be that he ſhould put and remove me from mine inheritance, ſeeing I am his people and inheritance, to give it to a perverſe rebellious one, a people that blaſpheneth God, which ſhall divide our fields?* But if the words be taken indefinitly, and not particularly applied either to the poor oppreſſed, or to the falſe Prophets, but to any that ſhall take up this *Lamentation* as in the perſon of the People, which ſeems better, then that word שובב *Shobeb* being taken in this laſt ſenſe, all things will be regular without addition or alteration, and the plain meaning this, *He divideth* (or hath divided) *our fields to a rebellious obſtinate one*, i. e. the Idolatrous enemy, the *Aſſyrian*: Or with an interrogation, *Will he divide our fields to a rebellious one?* And ſo [o] ſome of them alſo, who take the word in another ſignification, put an interrogation at the end, *Doth he divide our fields to reſtore them?* Or, *that they ſhould be reſtored?* i.e. *Shall our fields which are divided to*, or *by the enemy, return* or *be reſtored to us again?* [p] Others without an interrogation, *in returning*, or *when he*, (i. e. the enemy) *returneth, he ſhall divide our fields.* And ſo in thoſe Interpretations, that our tranſlators give, and others.

v. 5. *Therefore thou ſhalt have none that ſhall caſt a cord by lot in the Congregation of the Lord.*

Therefore, &c.] Here is not much difference about the ſignification of the words, but only about the perſon to whom they were ſpoken: [q] Some looking on them, as directed to the falſe Prophets, who were the cauſe of errour, and miſchief to the People, that this ſhould be for a puniſhment to them, that when the Lord ſhould reſtore his People to their Country, they ſhould have none of their poſterity left to challenge any *lot* or part in the land, *by cord* or meaſuring line again to be divided among them. [r] Others, as directed to the oppreſſors ſpoken of, *ver.* 2. as a threat to them, or a curſe of the oppreſſed on them, that it ſhould be for a juſt puniſhment to them, and ſo it will be [s] continued with the word *therefore* going before, *ver.* 3. [t] Others take it as a curſe denounced againſt the whole family before mentioned *ver.* 3. or the whole Kingdom of *Iſrael*, that

h *Pſalm.* 73. 18 *Iſaiah* 24. 13. i *Doway Bible.* k *Iſaiah* 57. 17. *Jer.* 3. 14. *and* 22. l *Abarb.* m *Arias Mont.* n *Aben Dana.* o *De Dieu.* p *Stokes.* q *R. D. Kimchi.* r *Aben Ezra. Abarb.* s *R. Tanch.* t *Abarb.*

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they ſhould have no more any *tribe* return thither into that land, [u] which ſhould by their Judges have it *by lot* and line divided to them, as it was of old in the [x] time of *Joſhuah.* [y] Some think this ſpoken of the *Aſſyrians*: but that ſeems not to accord ſo well with the context. The plaineſt way ſeems to look on it, as ſpoken to the whole People, denouncing to them the irrecoverable loſs of their Country, and that they ſhould no more return to it to be therein the congregation of the Lord, which ſhould divide it among themſelves. *A cord by lot*, or *a line and lot*, or, *a line with a lot*, or *for a lot, whereby to meaſure out a lot*: [z] the ſame word that ſignifies a *cord*, is it-ſelf uſed for a *lot* or *portion.*

v. 6. *Propheſie ye not*, ſay they to them that *Propheſie*, *they ſhall not Propheſie to them*, that *they ſhall not take ſhame.*

Propheſie ye not, ſay they to them that *Propheſie*, *&c.*] There is in expounding this verſe alſo great variety among Interpreters, the ground of which will be ſeen by conſidering the order and import of the words in the *Hebrew*: in that there is one word thrice repeated with little difference in the form, as אל תטיפו יטיפון לא יטיפו *Al Tattiphu Tattiphun Lo Tattiphu*, the prime ſignification of which word according to its root, is *to drop*, or *diſtil* and *flow*, and *to cauſe to drop* or *flow*; and, from fluid things tranſlated to ſpeech, it ſignifies *to inſtil words*, *to ſpeak to*, and particularly *to Propheſie to*, as much as to ſay *to drop words one after another to*, and in this ſenſe 'tis manifeſtly here, as elſewhere oft, uſed. In the firſt place 'tis put in the ſecond perſon as a command given to ſome, *do not ye ſpeak*, or *Propheſie*; in the ſecond place in the third perſon, as ſpoken of what ſome did, or would, or, ſhould do: and ſo in the laſt place alſo with a negative put before it, as ſhewing what they did not, or would not, or ſhould not do: and ſignifie, put together, barely thus much, *do not*, or *ye ſhall not*, *ſpeak*, or *Propheſie*; *they do*, *will* or *ſhall*, *ſay*, or *Propheſie*; *they ſhall not*, or *do not*, *ſpeak*, or *Propheſie*, without mentioning by whom theſe wordsare utter'd, or to whom directed. Concerning the ſignification therefore of the words, there is not much diſpute amongſt Interpreters, but in applying them to the perſons by whom they ſhould be utter'd, and to whom directed, and of whom ſpoken, and for what reaſon, is much difference; and ſo the ſupplies, which they add to make the ſenſe clear according to their mind, divers. Some take them to be partly the words of the People, partly the words of God, or the Prophet from God, but then differing in the parting them. Ours, as it appears by their adding *ſay they to them that*, make the firſt words to be the words of the People, loath to hear Gods judgments denounced againſt them for their ſins, and therefore forbidding them that Propeſied, that is the Prophets of God, to ſpeak or Propheſy to them ſuch things as they did; and the next words they ſeem to take for Gods ſaying by way of conceſſion to what they would have, *they ſhall not Propheſy to them*: but then the latter words rendred, *that they ſhall not take ſhame*, are ſomewhat obſcure, whether they do mean, they ſhall not ſay to them, as their falſe Prophets did, that ſhame and confuſion ſhould not come upon them, though they continued in their evil ways; or that *they may not take ſhame*, and ſo repent of their wicked courſes, and prevent that confuſion which ſhall fall upon them; or, that they themſelves, *viz.* the Prophets *may not take ſhame*, i. e. be ſhamefully or contumelioufly uſed: for this ſenſe ſome [a] Interpreters give. In the margin we have another reading, *Propheſie not as they*, viz, the falſe Prophets, *Propheſie*, and then the words will be to be looked on as Gods words, and the following to be underſtood in the firſt ſenſe with a change of the perſon, as if God forbad his Prophets to ſooth them up in their ſins. A [b] much approv'd Latin tranſlation takes them all as the words of the People, and thus renders them; *Inſtill not*, ſay they, i. e. the People to the true Prophets, *Let theſe*, *viz.* the falſe Prophets, *inſtill*, *they do not inſtill* or *propheſie* according to them, *i. e.* as our Prophets, the falſe Prophets, who ſay, *that ſhame ſhall not cleave to the people*, i. e. that they ſhall not be put to that ſhame, which Gods Prophets threaten to them. In which tranſlation are many things ſupplied which make it ſomewhat harſh; from which [c] a late very learned Man ſo far differs, as to take them all for the words of God, or his Prophet, and thoſe directed either to the falſe Prophets, to this ſenſe, *Propheſie not*; *ſhould they Propheſie? they ſhall not Propheſie to theſe*, *ſhame ſhall not depart from them*, i. e. they ſhall not Propheſie, for ſhame is decreed to them, which ſhall not depart or be remov'd from them; or elſe to the true Prophets, to this purpoſe, *propheſie not my prophets to this rebellious people*; *ſhould they propheſie to them? They ſhall not propheſie to them, leaſt ſhame ſhould be removed or depart from them*, which ought not to be removed. He gives both theſe Expoſitions, but prefers the former. But it may be conſider'd that as yet no mention hath been made of falſe Prophets. This learned Man alſo differs from the former, in that he takes the word יסג *Tiſſag*, not to have the ſignification of *apprehending*, *taking hold on*, or *overtaking*; but of *departing from*, as [d] Some others alſo do, as particularly *Druſius* and an ancient *Arabick* tranſlation out of *Hebrew*, which hath, *propheſy not as they propheſy*; *they ſhall not propheſy to theſe*: *ſhame ſhall not depart from them*: and indeed it hath both thoſe

u *Grot.* x *Joſ.* 13. *&c.* y *Druſ.* z *R. Tanch.* a *R. D. Kimchi.* b *Jun. Trem.* c *De Dieu.* d *Druſ. and the Arab. verſ.*

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ſignifications; but the moſt both of Chriſtians and Jews take it in the former: ſo the ancient Latin Interpreter, which to this ſenſe renders the words, according to the *Doway* Engliſh tranſlation, *ſpeak not ſpeaking*, which is of doubtful ſenſe, whether they mean ſpeaking, i. e. ſaying ſpeak not, or ſpeak not by, or in ſpeaking, as [i] Some, and according to [k] Others ſhould rather be rendred, *ſpeak not ye that ſpeak*, i. e. ye Prophets, *it ſhall not drop upon theſe, confuſion ſhall not apprehend them. It*, that is, ſay [*] Some, the wrath by you denounced ſhall not fall on them (as if ſpoken by ſome that did not believe the Prophets) nor any ſuch confuſion. [*] Others, your Propheſying ſhall not prevail on them, ſhall not work any ſhame in them: as if ſpoken by God or ſome man counſelling the Prophets. This variety there is in the tranſlations which are in the hands of Chriſtians; and much more yet, for ſome interpret the word, לאלה *Laelleh*, which is render'd *to them* or *theſe*, as not to belong to perſons but to things, Thus, *Propheſy not*, or *if they propheſy, let them not propheſy* [l] ſuch things, *leaſt they take ſhame.* [m] Others, *propheſy not ye prophets of the Lord, they ſhall propheſy*, viz. *Iſaiah, Oſee, Joel, Micah*, &c. *they ſhall not propheſy*, i. e. there ſhall come a time when the Prophets ſhall ceaſe to Propheſy to you. What other modern tranſlations or expoſitions any ſhall meet with, he may examine and judge, by comparing them with theſe mention'd, and by what hath been ſaid of the ſignification of the words. The *Jews* alſo in their expoſitions differ among themſelves, [n] One of them and he one of the ancienteſt, thus gives his ſenſe of theſe words, he ſaith that they did take in ill part, or deteſt the admonitions of the Prophets, and bid them to deſiſt from ſpeaking to them, and to leave off their admonitions by way of reproof from God of them for their rebellions, as elſe where he ſaith *Amos* 5. 10. *they hate him that rebuketh in the gate*: this is that which he ſaith of them, *propheſy ye not*, i. e. that they forbad the Prophets to admoniſh and inſtruct them; which is like to what they, with whom *Iſaiah* had to do, ſaid to him, *Get you out of the way, turn aſide out of the path, cauſe the holy one of Iſrael to ceaſe from before us. Iſ.* 30. 11. But the Prophets did not hearken to them, nor leave to warn, admoniſh, and rebuke them, that is it which he ſaith of them, *they do or will ſpeak*, or *propheſy*, i. e. *they ſay to them propheſy*, or *ſpeak not, but they do propheſy*, or *ſpeak*; then of what he ſaith לא ישיפו לאלה *Lo Yattiphu Laelleh, they do not propheſy to theſe*, the meaning is, but it is all one as if they did not Propheſy to theſe, nor direct their admonitions to them, for they do not incline their ear to them. Then afterward he ſaith ver. 11. *If a man walking in the Spirit and falſhood, do ly ſaying, I will propheſy to thee of wine &c. he ſhall be the prophet of this people*, i. e. to him will they hearken and give ear, to what he ſaith. The laſt words *ſhame ſhall not*, or *doth not, apprehend them*, according to him import, that no reproofs of the Prophet work on them, elſe for ſhame they would ceaſe from their rebellions. [o] Others of them take ישיפון *Yattiphun* in the ſecond place in ſomthing a different ſenſe, *viz.* a more general, for *ſpeaking*, or *ſaying*: and then [p] One, taking what is ſpoken as the words of the poor oppreſſed, gives this meaning, *propheſy ye not, ſay they*, i. e. thoſe oppreſſed ones to the Prophets, *they ſhall* or *ſhould, not propheſy to theſe* (oppreſſors) *for they will not take ſhame*, not be mov'd to ſhame by any thing that the Prophets ſay to them. This he prefers before that of others, who [q] interpret them as if the wicked of the People ſhould ſay to the Prophets, *Propheſy ye not*: *Let them not Propheſy to theſe* (wicked People) *that they be not put to ſhame* (for their labour.) [r] Another of them thus renders the words, taking them as a farther deſcription of thoſe wicked ones, of which tis ſaid, *ver.* 2. *they covet fields*, &c, that they alſo did ſay this to the Prophets, thus *propheſy ye not, ſay they*; *they ſhall not*, or, *let them not propheſy* (with change of the perſon repeating again their prohibition of them, as if they inſtantly and continually ſaid it both to the Prophets and amongſt themſelves) *ſhall not ſhame overtake theſe?* i. e. will not they be aſhamed of ſuch doings? or ought not ſhame to be brought on ſuch as theſe? This Interpretation keeps cloſe to the words, but diſtinguiſheth them otherwiſe than Others do, who think the accent requires that לאלה *Laelleh*, rendred, *to theſe*, be joined to the foregoing words, not to the following; but he thinks that not neceſſary alwaies to be obſerved: but if the accent be obſerved, then he ſaith the meaning will be, They that Prophecy not to theſe ſhall not take ſhame, that is, ſhall be free from the ſhame and contumely which they would put on them. In this multitude of opinions and judgments, the Reader will ſee it neceſſary to uſe his own, and that without danger of great error, none of theſe expoſitions being contrary to the Analogy of Faith or ſound Doctrine. It may, ſeeing we are forced to be tedious, be farther obſerved, that ſome ancient Verſions take the word, which all theſe render *ſpeaking*, or *propheſying*, in an other ſenſe, viz. to ſignifie *weeping*. So the Greek, *Weep not with tears, neither let him weep over theſe: for he ſhall not put away ſhame.* And ſo the *Syriack* and *Arabick*, as to that word. And indeed *weeping* is not far from that notion of *dropping*, or *flowing*, which we ſaid the root of the word hath. But no Modern Interpreters thing it meet to follow them in this place.

i *Pelican.* k *Menoc. Pirinus.* * *Ribera. Sa.* * *Men.* l *Caſtalio.* m *Grot.* n *Ab. Walid. in the root* נטף
o *Aben Ezra. R. D. Kimchi.* p *Abarb.* q *R. Solomon. R. D. Kimchi.* r *R. Tanchum.*

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The *Syriack* joyns the laſt words to the following verſe, *Let that ſhame overtake you which is ſpoken or denounced to the houſe of Jacob.*

v. 7. *O thou that are named the houſe of Jacob, Is the Spirit of the Lord ſtraitned? are theſe his doings? do not my words do good to him that walketh uprightly?*

O thou that art named the houſe of Jacob, &c.] The meaning of theſe words as conſequent on the former will be in a brief Paraphraſe thus, *O thou that art named the houſe of Jacob*, but doſt not in thy doings make good that name, *Is the Spirit of the Lord ſtraitned?* Is his mercy, his will or power of promiſing by his Prophets good things and effecting them, now reſtrained more than formerly, when he did both, that now thou receiveſt only threatning meſſages by his Prophets? *Are theſe his doings?* was he wont thus to deal? or, Are theſe puniſhments and judgments that he denounceth, his conſtant works, or thoſe that he delighteth to do? *Do not my words do good to him that walketh uprightly?* Doth he not promiſe good things and give them to him that is upright and walketh in good waies? Do ye not perceive by his different dealings, in that he wrought wonderful things for you while you walked in obedience to him, and now forſaketh you and giveth you up to evil, now that ye forſake him and rebel againſt him, that the cauſe of this change is from your ſelves, and that he alwaies doth good, but to them that ſtrive to do good, and walk in his right waies? And even now if ye would by theſe menaces of the Prophets be wrought on to amend your waies, for which they are intended, would not theſe alſo be for good to you, and a means of ſaving you from that deſtruction which you for that end are warned of by them? The words ſo underſtood, are plainly inferr'd from the foregoing words, as an anſwer to them who forbad the Prophets to ſpeak to them ſuch harſh things as they did, as if either they deliver'd not to them rightly Gods meſſage, or had not receiv'd a full meaſure of his Spirit, or that 'twere in their power to ſpeak otherwiſe than God bad them ſpeak: and ſo their folly is diſcover'd, in that they laid it not to heart, that the cauſe why ſuch ſevere things were by Gods Prophets denounced to them contrary to ſuch gracious promiſes, which had been made formerly to the true houſe of *Jacob*, was not from any ill mind in the Prophets, or any change in God, who ſtill continued to do good to them that continued to walk uprightly in his waies; but from themſelves, who were ſo changed, that they retain'd nothing of *Jacob* but the bare name, and by their wickedneſs made themſelves uncapable of receiving better meſſages, or that God ſhould deal better with them. And this ſeems the plaineſt meaning of the words. Others differently interpret them, as Some, who in rendring the words agree, but then give the meaning thus, [u] *Is the Spirit of the Lord ſtraitned*, ſo as that you ſhould ſilence his Prophets? as if he were not able to direct them what to ſay, or ſhould not have liberty to cauſe them to propheſy and denounce what he pleaſeth? or ſhould not have power by them to pronounce againſt you evil things and to bring them to paſs? [x] *Are theſe his works?* Theſe things, which you do, ſuch works as he requires from you, or is pleaſed with; or, Are theſe ſuch works as become the houſe of *Jacob*? *and do my words no good with him that walketh aright?* are they not pleaſing to him, promiſing to him good, and inſtructing and correcting him for his good? That they are not ſuch to you is through your own fault. [y] Others, *Is the Spirit of the Lord Straitned*, that he cannot now ſend Prophets as well as formerly, tho you enjoin ſilence to them? [z] Others differ in rendring the firſt words. Some thus, *Is this ſaid among you, O houſe of Jacob?* Or, as ſome, *Is it thus ſaid? Ought it thus to be ſaid?* or, *What is this that is ſaid, O houſe of Jacob?* or, *What is the ſaying of the houſe of Jacob?* and then go on in the expounding the following words, [a] *Is the Spirit of the Lord ſtraitned*, as that, if you ſilence theſe Prophets, he cannot ſend others with as ſevere meſſages? *Are theſe evils denounced the works of God*, or, are they not the effects of your Sins? but [b] a learned *Jew* will not have the words ſo read Interrogatively, becauſe then the following ſhould be without an Interrogation, as expreſſing what he wonders to hear them ſay, viz. *The Spirit of the Lord is ſhortned*: yet the *Chaldee* Paraphraſt ſeems ſo to take it, rendring, *Is it right which the houſe of Jacob ſay?* And the Author of the Vulgar Latin ſeems to take it as ſounding, (as the Tigurine verſion hath it) *Is it not ſaid by the houſe of Jacob?* Or, without an Interrogation, *That which is ſaid by the houſe of Jacob, is*, &c. While he renders [c] *the Houſe of Jacob hath ſaid*: and then the following words are looked on as the words of the houſe of *Jacob*, and expounded to this ſenſe, Why do ye, O Prophets, threaten ſuch hard things to us? *Is the ſpirit of the Lord ſtraitned*, his mercy reſtrained, that he will not do good to us? [d] Are theſe his thoughts and works? viz. to proſecute revenge ſo as to deſtroy us his People, and forget to be good to us? And then the next words, as the words of God in anſwer to them, That he is good, and his promiſes good, and he will do good, but to thoſe that are good, not to ſuch wicked ones as they are. [e] A later learned Divine differeth from theſe foregoing, in the rendring of

u *Dutch Notes, Diodat.* x *Jun. Trem. Paræ.* y *Vat.* z. *Arab. MS.* R. *Tanch. but he approves it not.* a *Chriſt. à Caſtro.* b R. *Tanchum.* c *See Abarb.* d *Chriſt. à Caſtro. Sa. Menochius, Tirinus, Ribera, Pelicanus.* e *Lud. de Dieu.*

the laſt words, inſtead of, *do not my words do good to him that walketh uprightly?* reading it, *Are not my words good?* viz. theſe words that I the Prophet ſpeak, that *he walketh with the upright*: or, *ſhall not my words pleaſe you? they would pleaſe you if you were upright, for he*, that is God, *walketh with the upright.* The cauſe of this difference he taketh from a Grammatical nicety, becauſe, ſaith he, if thoſe words הישר הולך *Hayaſhar Holec* were to be rendred *him that walketh uprightly*, the Article or note of Emphaſis ה *Ha* ſhould be joyned with the Participle הולך *Holec* and that put before the other Noun thus, ההולך ישר *Haholec Yaſhar*. But the firſt expoſition is not liable to this exception, for in that ישר *Yaſhar* is not taken as a Noun, but a Verb, and ה *Ha* put before it ſignifieth *which*; as manifeſtly elſewhere it is put With a Verb in that ſenſe,[f] as *Joſ.* 10, 24. הלכו *Hehalecu, which went with him*, and 1 *Chron.* 26. 28. ההקדיש *Habicdiſh* rendred *which Samuel the ſeer had dedicated*, and ſo *Ezek.* 26. 17. And ſo the literal rendring will be, *he that is upright walking*, or, going on in the waies of God, the plain ſenſe of which is, *him that walketh uprightly*: or, if it be taken as a Noun it is ſalved by underſtanding דרך *Derec way*, i. e. that walketh in the right way: ſo *Aben Ezra*, and *R. David Kimchi.* The Ancient MS. *Arab* verſion, which we cited, renders the whole thus, *It is ſaid among the houſe of Jacob, Is the power of the Lord ſhortned? Were theſe his Properties? Do not my words do good to him that is upright, walking after obedience to God?* *Abarbinel* and *Arias Montanus* following him, take them to be the words of God to the People, who wondred that the Prophet ſhould ceaſe from reproving the oppreſſors. The firſt expoſition ſeemeth the plaineſt.

v. 8. *Even of late my People is riſen up as an Enemy: ye pull off the robe with the garment, from them that paſs by ſecurely, as Men averſe from war.*

Even of late, Marg. *Yeſterday.*] The ancient Latin tranſlatour makes of ואתמול *Veethmul* the word ſo tranſlated two words, or one compounded of two, and renders *And on the contrary.* Nor is he alone in this, [g] An ancient and learned *Jew* ſo alſo takes it to be, tho they differ in their applying it to the following words: the Latin rendring the whole verſe thus (according to the *Doway Engliſh* tranſlation thereof) *And on the contrary my People is riſen up as an adverſary: from above the Coat you have taken away the Cloke, and them that paſſed ſimply you turned into Battel*, or *Warr*: but that learned *Jew* to this ſenſe, *And againſt my People*, that is, the potent oppreſſour before ſpoken of, or, every one of you, *hath ſet up* [h] *an Enemy.* It is, ſaith he, in ſenſe all one as if he had ſaid, *ye have ſet up an Enemy*, one perſon being put for another, as ſometimes elſewhere, i. e. ye cauſe to have power over them, and you ſet in wait for them ſuch who ſhall evill intreat them, and ſpoil them, according to what is elſewhere ſaid, chap. 3. verſe 3. *Who eat the fleſh of my People, and flay their skin from them*, and Pſal. 22. 18. *They part my Garments among them.* Then, he ſaith, *over againſt you* (i. e. wherever ye go, whoever ye come towards, or whomſoever ye meet with) *ye ſtrip or ſpoil of his garment* and *robe*, ſo *that of them that paſs by ſecurely, there are thoſe who are like Men returning from Warr*, viz. in as bad a condition, by your ill dealing ſpoiled and robbed. This expoſition is given by that ancient Grammarian of great note among them upon particular examination of the words, and it gives a good meaning, viz. *Againſt my People ye ſet an Enemy: who ever ye meet with ye ſtrip of his garment and covering, ſo that of them who paſs on ſecurely there are thoſe who are become as* [i] *Men turning from War.* Yet is he not, that I find, followed by others, who generally take אתמול *Ethmul* for one word, and to ſignify *Yeſterday*, or, *of late*, or, *before now*; and then in expounding the other words they differ among themſelves. One expoſition given by ſome learned *Jews*, runs thus, [k] *But Yeſterday*, or before now, *my People*, i. e. *Iſrael* behaving themſelves as my People, *ſtood up againſt the Enemy*, were able to reſiſt and prevail againſt him, *but now having forſaken God, you are ſo far from this, that at the ſight of a garment at a diſtance*, taking it for the Enemies colours or enſign, or for an Enemy coming to ſet on you, *you ſtrip off your clothes, and caſt from you your garments, that you may fly the lighter. And if you eſpy any but paſſing ſecurely and quietly on the way, you preſently flee for fear of them with all ſpeed, as Men that return flying from Warr*, or the Battel, *for fear of the Enemie purſuing them.* And ſo may it be compared with what is ſaid, *Levit.* 26. 36. *The ſound of a ſhaking leaf ſhall chaſe them, and they ſhall flee as fleeing from a ſword, and they ſhall fall where none purſueth*; [l] or, *you taking them for ſuch as return from war, take fear and flee before them.* [m] A learned Chriſtian alſo embraceth this interpretation; only that the latter words he expounds, that *thoſe that paſs on quietly in their way, ſeem ſuch as return from War*, i. e. You for fear caſting away your garments, the traveller that mindeth no ſuch thing, finding them in the way, cometh home with them as if he returned loaden with ſpoils from the Warr. To this alſo may our Tranſlatours ſeem to point in their Marginal reading, viz. *over againſt a garment.* [n] Another Expoſition is this, That God having

[f] *See R. Tanh. and R. Kimchi.* [g] *Abu Walid. See Abarb.* [h] *He takes Lamed for a Note of the accuſative caſe.* [i] *Raſhi.* [k] *R. Ian. Abarb.* [l] *Abarb.* [m] *Ar. Mont.* [n] R. *Tanch.*

before

before declared that his *words do good*, that he promiſeth and giveth good things *to him that walketh uprightly*, ſheweth now how incapable they are of hearing or receiving good from him, by deſcribing their waies contrary to his: as if he ſhould ſay, But not to you (whom yet he termeth *my People*) who are *become as enemies to me*, reſiſting or ſetting your ſelves againſt my Commandments both before and till now; viz. in that you do wrong and violence *for a robe or garment*, which injuriouſly ye *take away from them that paſs on in the waies*, thinking themſelves *ſecure*, as if they *fled in the time of war*, and were gotten out of the reach of the Enemy; or, who are glad when they are eſcaped out of your hands alive, after you have taken thoſe goods they had, as they uſe to do who are fled out of wars. And this expoſition is confirmed by what follows after in verſe 9. *The Women of my People ye caſt out*, &c. as if he ſaid, Theſe injuries ye do abroad in the waies; but within the Cities ye do them in another way, *deſtroying Houſes* through whoredom. To the ſame ſcope tend generally the modern tranſlations, as taking the words for a deſcription of the perverſeneſs, violence and rapine of that People, though among themſelves they ſomthing differ in expounding and applying them. [o] Some, *That they were Yeſterday* or heretofore, *my People, now riſe up in hoſtile manner againſt me: ye take away the mantel from above their coat*, i. e. ye ſtrip the poor both of their upper and under garment; *they that paſs by peaceably are to you as thoſe that return from War*, i.e. are taken in War and brought captives, whom ye may uſe as you pleaſe. Others, *Yeſterday of late*, or, before now, *my People is riſen up as an Enemy, againſt me*, ſay Some, [p] Others, *among themſelves and againſt one another*, referring it to the quarrels of one of the two Kingdoms *Judah* and *Iſrael againſt the other*, and the injuries and violence done in each of them by the oppreſſion and rapine of the rich and potent againſt the poor and weaker: [q] Others, *before now*, a good while ſince, *my people hath raiſed up*, or made, *me their God an Enemy unto them* by thoſe their doings, the mention of which follows, *Ye pull of the robe with the garment.* [r] Others, differently diſtinguiſhing the words, *he that was before my people, as if he were an Enemy, riſeth up againſt a garment: ye pull of the robe from them that paſs confidently*, or ſecurely, i. e. if ye ſee any in a garment that likes you, ye riſe up in an hoſtile manner to take it away; [s] Others, *when there is a robe ye pull of the Garment*, i. e. tho ye have a garment of your own, not for need but through meer injuriouſneſs *you pull of the robe or clothes from them that paſs by ſecurely as* [t] *Men averſe from War*, not intending to enter into contention, or meaning to wrong any; Others not much differently, *being quiet from War*, thinking now all things quiet and ſafe; Others, *whereas ye are removed from Wars*; Others, *returning from the battle or War*, having eſcaped thence, and ſo now no farther fearing any Enemy; [u] Others, *as men returning* (i. e. you being as Souldiers returning) *from war bloudy and inſolent.* [x] A modern learned Divine thinks the words may thus be render'd, *But of late he*, i. e. God, *hath given up my People to the Enemy. Together with the mantel take away the robe from thoſe that paſs on ſecurely and return from war; caſt out the Women of my people*, &c. as if they were Gods commiſſion and command unto the enemy. But this ſeems harſh. *Diodati* renders thus, *Moreover heretofore my People lifted themſelves up againſt the Enemy, but now ye laying wait againſt*, or, *for garments, ſpoil of their mantle paſſengers, which were in ſecurity, being in quiet from War.* To ſome of theſe forementioned I ſuppoſe will be reduceable what other modern tranſlations any ſhall meet with. Some more ancient, as the *Greek*, *Syriack*, and printed *Arabick*, are ſo wide from them, that they will not eaſily be adjuſted, either with any of them or with the original *Hebrew*. The *Chaldee* uſeth his liberty as a Paraphraſt. Among all none ſeems to give to the words their force better than that firſt of the *Jewiſh* Grammarian. It will not be needful nicely to enquire into the difference between the two words, one of which is rendred *Robe*, the other *Garment*. The firſt [y] שלמה *Salmah* ſeems to denote a looſer garment caſt over the reſt, the ſecond אדר *Eder*, a cloſer, more fitted to the Body. If we compare theſe words with thoſe of our Saviour [z] *Mat.* 5. 40. where is firſt named *Coat* the under, and after *Cloak* the upper Garment, and *Luke* 6. 29. where on the contrary firſt *Cloak*, then *Coat*, this will look much like a proverbial Speech, and the naming of them both, whether one or the other firſt or laſt, will ſignify the greedy violence of the enemy ſtripping the poor Man not in part, but of all that he hath. A manuſcript *Arab* tranſlation thus renders, *Yeſterday my people reſiſted their Enemy, but now over againſt a Garment*, or *at ſight of a garment ye pull of* (*the Garment*) *from* (perhaps he means their clothes becauſe of, or for fear of) *thoſe that paſs by ſecurely being turned back from war.* Or otherwiſe perhaps his meaning may be, Heretofore, they made war with their Enemies, but now at ſight of a garment they fall to ſtripping thoſe that paſs by, &c. they from being valiant Souldiers in War, are turned only Thieves and Robbers in time of peace.

o *Calv. Gro.* p *Jun. Trem. Tar. Aben Ez. R. D. Kim.* q *De Dieu. R. Sal. Jar.* r *Pagn. edit. Tig. Chriſt. à Caſtro. Vatab. Dutch Notes.* s *Jun. Trem. Tar.* t *Dutch Notes.* u *Vatablus.* x *Lud. De Dieu.* y *See De Dieu.* z *See Grotius.*

v. 9. ***The Women of my People have ye caſt out from their pleaſant Houſes, from their Children have ye taken away my Glory for ever.***

The Women of my People have ye caſt out from their pleaſant Houſes, &c.] The different Expoſitions given of theſe words are reducable to theſe two, [a] Firſt, that they did by violence caſt out the Wives or Widows of thoſe poor Men, whom they oppreſſed and ſpoiled of their poſſeſſions and inheritance, or had ſlain, or driven away from their houſes, wherein they had lived with their Husbands and Children with comfort and content; and likewiſe by the ſame means took away from their Children *the glory of God for ever*, i. e. [b] thoſe rights and priviledges, which God in his law had given them, or that glorious inheritance, which God had given them for a perpetual poſſeſſion, and brought them to ſo low and contemptible a condition, that the honour of being Gods Children and People did no more appear in them: Or as Others, by depriving them of their ſubſtance and patrimony, by enjoying of which they ſhould have had occaſion to give praiſe and glory to me perpetually, you cauſe them, being deprived thereof, to curſe you, and murmur againſt me. Others, by hindring them, being robbed and ſpoiled from ſuch honourable marriages, whereby they might have left a [c] poſterity to *my glory*: [d] Others, by ſeducing them to Idolatry, and cauſing them to follow it, ye have cauſed *my glory* to ceaſe among them for ever, [e] that glory which I ſhould have had from them, ſo that they think no more of worſhiping me. *My glory ſaith one*, i. e. [f] my Temple, which by your ſins ye have cauſed to be deſtroyed. But what had thoſe of the ten Tribes to do with the Temple? The ſame hath another expoſition, ye have cauſed that no Children be left to praiſe me. Or may it not be, *My glory from them*? the glory that I ſhould receive from them, or the glory that they ſhould receive from me. [g] Some render the laſt words, *and that for ever*, i. e. this ye continually do. [h] A learned *Jew* interpreting the former part of the verſe, as we have ſaid, diſtinguiſheth the words differently, and otherwiſe reads the latter part thus, *The women of my people have ye caſt out from their pleaſant houſes together with their Children*, (that ye might take and poſſeſs their houſes and their inheritance:) *ſhall ye take* (poſſeſs, or retain) *my glory for ever?* i. e. with ſuch your evil doings ſhall ye continue in my choſen land my glory, the glory of all Lands? No: as ye have caſt out others from their pleaſant houſes, ſo will I caſt you out from my land, *Ariſe ye and depart, &c.* The ſecond way, which other expoſitors follow, is by interpreting what is ſaid, *the women of my people have ye caſt out, &c.* [i] concerning divorce, and parting betwixt Man and Wife, which ſome expound of the cauſeleſs divorces, by which thoſe lawleſs Men ſpoken of did caſt their own Wives out of their houſes in which they had lived long with content, and thoſe Wives not ſtrangers or captives, but of their own kindred and Nation, which God called his own People, and ſo took from them his glory, the glory of his Covenant between Man and Wife, which redounded [l] to the children born in lawful wedlock, and was taken away by the reſcinding and breaking that Covenant: or in that they loſt thoſe priviledges, which from the good agreements of their Parents would haue redounded to them. [m] Others, of ſuch divorces which they cauſed between other Men and their Wives, by committing lewdneſs and Adultery with them, or by [n] giving their husbands occaſion to ſuſpect them, while without their leave they violently went into the Houſes of the poor (who are called by God his People) where their Wives were, to rob and ſpoil them, ſo that the Husbands there finding them, ſuſpected their Wives of lewdneſs with them, and ſo they caus'd them to divorce them and put them away out of their houſes, in which they took delight, and ſo from their little Children, whom by this means they deprived of his glory, [o] i. e. that grace and that ſanctity which reſided among them, while they lived in obedience to God, to which condition they ſhould never again be reſtored by reaſon of that their ſeparation and diſperſion, which theſe wicked Men were cauſe of. Or by *glory* [p] Some will have meant that conjunction between Man and Wife by God inſtituted for thoſe ends, which rightly obſerved are, as all his works and ordinances, his glory for which and by which Men praiſe him. The *Greek* verſion of this verſe and Printed *Arabick* are far different from all other, and from the words in the *Hebrew*. A manuſcript *Arabick* Tranſlation (I ſuppoſe *Rab. Saadias*) *the women of my people ye thruſt out of the Houſes of their delightfulneſs* (or wherein they ſhewed themſelves delightful and pleaſing to their husbands;) *from their Children ye take my Glory for ever.*

v. 10. ***Ariſe ye and depart, for this is not your reſt, becauſe it is polluted, it ſhall deſtroy you even with a ſore deſtruction.***

Ariſe ye and depart, &c.] According to this rendring the ſenſe is plain, [q] Prepare you for

a *Abarb. See Vatabl.* b *Jun. Trem. Tarnov. Diodat.* c *Chriſt. à Caſtro. Tirinus.* d *Grot.* e *Stokes.* f *Peli.* g *Jun. Trem. Tig.* h *Abarb.* i *Tar.* l *See Chriſt. à Caſtro.* m *R. Tanch.* n *R. Kimch.* o *R. Tanch.* p *R. Kimchi.* q *R. Tanch.*

departure

departure and removal from this land, *for it may not be*, or, is not convenient that it ſhould be *a reſting place* to you after ſuch wickedneſſes committed by you in it, *but it ſhall deſtroy you, becauſe it is polluted by you, and that with a ſore deſtruction*: and the words well bear this rendring. It is perhaps [t] the beſt: yet do ſome differently render, eſpecially the latter words. The ancient Vulgar Latin hath to this ſenſe, *Ariſe and go, becauſe you have no reſt here; for the uncleanneſs thereof it ſhall be corrupted with a ſore putrefaction*; ſo the Doway Verſion hath it. The greateſt difference in this from Ours is, that the word טמאה *Tameah*, which Ours renders as a Verb, *is polluted*, is in it taken for a Noun, [u] as it is by others alſo, and rendred *uncleanneſs*; and the Verb תחבל *Techabbel*, which Ours render actively, *ſhall deſtroy* you, in it is rendred intranſitively or paſſively, as ſome think it ought here to be taken, *ſhall be corrupted or deſtroyed*: which they might be the more induced to do, becauſe otherwiſe *you* is to be underſtood, for there is nothing to ſignify it expreſſed in the Original. And for that reaſon may it be alſo, that [u] Others render, *becauſe pollution corrupteth*, or, as another, *becauſe of pollution, which corrupteth even with a great corruption*; otherwiſe the meaning in both is much one, and reſpect is had to the ſame ſignification of the root or Verb חבל *Chabal*, which hath, beſide this of *deſtruction* or *corruption*, other ſignifications alſo, which ſome chooſe to follow: as namely חבל *Chebel* ſignifieth a *Cord*, and the author of that well approved *Tigurin* Latin tranſlation following this, renders, *becauſe it is polluted and corrupted and the cord too much ſtretched*: but he might have done well farther to have explained his meaning: he is not for ought I find followed by any other. It ſignifies alſo a *company*, and in this ſignification a noted *Rabbin* (*Salomon Jarchi*) taking it, expounds the words, *that it may be polluted it gathers companies*, which companies being met declare their counſels: and for confirmation of his taking it in this ſignification he alledgeth the authority of the *Chaldee*, * who paraphraſeth the words: *Ariſe and be gone, this land is not an houſe of reſt to the wicked: that they may pollute it they do corruptly; that you may defile it ye gather in companies to it*, or *againſt it*. But neither is this by many followed. It hath the ſignification laſtly of *grievous pains* and *pangs*, *ſuch as of a woman in travel*, and the Verb, *to conceive* and *be in pains or pangs of travel, with pain to bring forth*; and this here hath place in the opinion of ſome learn'd *Jews*. [x] One of them, taking the Verb תחבל *Techabbel* in the firſt ſignification, and the Noun חבל *Chebel* in this laſt, interprets the words thus, *Becauſe it is polluted by you it ſhall deſtroy you, and there ſhall be ſore pains*, viz. to it, i. e. to you its inhabitants; [y] or, ſaith he, the Verb alſo may be taken in the laſt ſenſe, and then interpreted, *becauſe it is polluted by whoredom*, viz. ſpiritual, (that is, Idolatry) and carnal, *pains ſhall come upon it, and thoſe pains or pangs ſharp*, or grievous. And ſo doth the manuſcript *Jewiſh Arab* tranſlation render them, *Ariſe and be gone, that is not a reſting place* for you; *becauſe it is polluted it ſhall be in pangs, and the pangs ſhall be ſharp*. And the meaning thus will be good and agreeable to the Scripture way of denouncing puniſhments to a ſinful Nation, *viz.* that the land defil'd by their Idolatries, and abominable lewdneſs, and all manner of wickedneſs, ſhall be pained as it were a woman in travel and in pangs, deſirous to be eaſed of them her burden, and not be at quiet till ſhe be delivered of them, and they caſt forth of her. By the pains and ſorrows attributed to the land are noted thoſe evils, that [z] ſhall ſeaſe on the Inhabitants thereof. The like expreſſions ſee *Jer.* 13. 2. and 49. 24. *Pſalm.* 48. 6. *Hoſ.* 13. 13. *Iſa.* 13. 8. with many other. As for the meaning of the judgment here denounced, either according to the firſt or this laſt interpretation it may be compared with *Lev.* 18. 25, 28. and chap. 20. 22. the meaning is, that this land, which God had given them for a reſt, and they promiſed to themſelves for a ſure reſting place, now being by them contrary to his command defiled, ſhould no longer bear them, but as a foul Stomack corrupting what it hath in it, violently vomit and caſt them forth, or, as a Woman at her full time deſirous to be eaſed of her burden, ſhould be grievouſly pained, till it were rid of them, as being weary of them.

v. 11. ***If a Man walking in the Spirit and falſhood, do ly, ſaying, I will Propheſie unto thee of Wine and ſtrong Drink, he ſhall even be the Prophet of this People.***

If a Man walking in the Spirit, and falſhood do ly, ſaying, &c.] Or, as in the Margin, *walk with the wind, and ly falſly*. Theſe interpretations are all one in ſenſe; for if רוח *Ruach* be render'd *Spirit*, then will it be, a Man that pretends to the *Spirit of Prophecy*, whereas he hath it not, but follows his own *falſe Spirit*, which is no better than *wind*, and *vanity*; [a] and the word ſignifies as well *wind* as *Spirit*: ſo that the meaning will be, [b] if any falſly pretending to the *Spirit of Prophecy* and inſpiration from God, but indeed *walking with the wind*,

r *It is that which R. D. Kimchi followeth.* s *Jun. Trem.* t *Schind. in* חבל *and ſee Abarb. Oecolamp. Caſtal.* u *See Syriack and Tig. Schindl. in* מור * *It may be enquired whether here be not two rendrings in the Chaldee clapt into one out of different readings: that which is cited by Rab. Salomon is only the latter.* x *Abu Walid. R. D. Kim. in Rad. Mich. Iophe.* y *R. Tanch. and ſee Ab. Ezra.* z *R. Tanch.* a *See Ezek.* 13. 3. *Hoſ.* 9. 7. *Jer.* 5. 13. b *Abu Walid. R. Salom. Jarchi. Ab. Ez. Abarb. R. Tanchum.*

and following what is vain, and *falſe*, ſhall *forge a lie*, and ſay, he hath commiſſion *to Propheſy unto them of wine and ſtrong drink*, i. e. to bid them drink and be merry, and to enjoy themſelves, not fearing thoſe evils, which the true Prophets denounced to them, [c] or that they ſhall have plenty of wine, and all good things or, *ſhall ſay*, *I will Propheſy to thee for wine, and ſtrong drink*, i. e. [d] If thou wilt give me a Cup of Wine, I will Propheſy and foretel good things to thee, not Deſtruction and Calamity, as thoſe do that tell thee, they are ſent with ſuch ſad meſſages from God, *Even he ſhall be the Prophet of this People*, him will they readily accept of for ſuch a Prophet as they would have, and hearken unto him, whereas they will not hearken unto, or endure the true Prophets, who reprove them, and denounce Gods judgments againſt them, if they will not repent of their ſins, and turn from them, but ſilence them, as verſe 6. and ſee, *Iſa.* 30. 10. This way of expounding theſe words is ſo evidently agreeable to them in the Original, that to enquire after others would rather make them obſcure, than add light to them. For as for that rendring of the Vulgar Latin: [e] *would God I were not a Man having the Spirit, and that I did ſpeak a lie?* it can hardly be fitted to the words in the Original. The particle לוּ *Lu*, doth indeed ſignify *would God* as well as *if*. But then, what ground is there to add the negative *I were not?* it would in this ſenſe rather ſound, *would God I were a Man, &c.* Again by what interpretation can this be made a wiſh befitting the Prophet? He might perhaps wiſh, that no ſuch ſevere meſſage had been ſent by him, as of deſtruction to thoſe his People, out of his compaſſion to them; but to wiſh that what by Gods command he ſpake, were a lie, would be an injury, not to himſelf only, but to the Spirit by which he ſpake, the Spirit of truth, with whom falſhood is not to be mentioned, much leſs either in word or wiſh attributed to him. If he had only wiſhed, that himſelf by his ſuffering might have redeemed them, it had been an act of charity; but not to wiſh that God had ſent a lye by him. S. *Paul*, ſaith he, could wiſh himſelf, *even accurſed from Chriſt for his Brethrens ſake*, *Rom.* 9. 3. i. e. ſuffer any evil to ſave them, and win them to Chriſt, but not that the Goſpel or Doctrine that he taught them were a lye, rather than that they might ſuffer for refuſing it.

v. 12. ¶ *I will ſurely aſſemble, O Jacob, all of thee, I will ſurely gather the remnant of Iſrael, I will put them together as the Sheep of Bozrah, as the flock in the midſt of their fold; they ſhall make great noiſe by reaſon of* the multitude of *Men.*

v. 13. *The breaker is come up before them, they have broken up, and have paſſed through the gate, and are gone out by it, and their King ſhall paſs before them, and the Lord on the head of them.*

I will ſurely aſſemble, O Jacob, all of thee, &c.] Very different opinions are there concerning the Scope and meaning of theſe two verſes, Some taking them as a denunciation of judgement and utter deſtruction to them, as both before and after is threatned by the Prophet from the Lord: Others as a promiſe of mercy and reſtauration after diſperſion, as 'tis uſual in the Prophets to mingle promiſes of mercy with threatnings of judgment. Others thirdly make them the words of the falſe lying Prophets mentioned in the foregoing verſe, bidding them not believe the true Prophets threatning them with ſevere judgements, but telling them, that however they threatned the contrary, it ſhould be well with them. The firſt of theſe ways is taken by divers learned Men, both [f] *Jews* and Chriſtians; and the words muſt then be expounded to this purpoſe, That God threatens that he will *gather together* the whole poſterity of *Jacob*, and the *remnant of Iſrael*, (for many of them had already been deſtroyed, or carried away captives) i. e. all that remained both of the ten Tribes, and alſo the two other of *Judah* and *Benjamin*, in great multitudes, as flocks *of Sheep in Bozrah*, a place noted for abundance of Sheep; that as a flock are gathered *into their fold*, and there ſhut up, ſo they ſhould be gathered into their Cities and Towns, that they might be taken together, and there, *by reaſon of the multitude of them* that were ſhut up, beſieged, and diſtreſſed together, ([h] or by reaſon of the Enemie, that in ſuch great number ſurround them,) *ſhould make great noiſe*, and be much troubled, as a great flock of Sheep ſhut up in a fold, are diſturbed [i] when any comes in upon them: *viz.* becauſe *the breaker*, i. e. the Souldiers of the Enemy, who ſhould break down their walls, ſhould *come upon them*, and make free paſſage for themſelves, by breaking open their gates, *to paſs in and out*; or for themſelves to enter, and to lead them out to captivity: *and their King*, viz. the Enemies King, *ſhould paſs before* his Army to lead *them* on; and not only ſo, but *the Lord himſelf in the head of them*, to give them victory over thoſe whom he hath given up to be deſtroyed by them: and ſo this Propheſie may be looked on as fulfilled in the

c *Tarnovius, Diodati, Druſius.* d *R. D. Kimchi. Vatablus, Druſius.* e *Doway Tranſlat.* f *R. D. Kimchi, Calvin. Paræus, Druſius, De Dieu, Tirin. Grot.* h *Grotius.* i *De Dieu.*

taking

taking of *Samaria* by the King of *Aſſyria*, 2 *Kings* 17. 6. and of *Jeruſalem* by *Nebuchadnezzar*, 2 *King.* 25. 1. &c. Others, who yet look upon it as then fulfilled, do differently expound the laſt verſe, to wit, that [k] by the *breaker* ſhould be underſtood the Enemy, but then that for fear of him they ſhould make breaches themſelves in their walls to get out at, and paſs out at the gates, to eſcape if they could * by flight, *their King himſelf leading them the way* (as [l] of *Zedekiah* 'tis ſaid, 2 *Kings* 25. 4.) but being taken ſhould be carried captive, and they after him; and all this becauſe *the Lord was in the head of them*, i. e. the enemies, to execute the judgments that he had denounced againſt that People. But this ſeems harſh to interpret *them*, in *before them*, firſt of the *Iſraelites*, then in the ſame continued ſentence, *on the head of them*, of the Enemies. Others therefore expound it, *ſhall* [m] *be on the head of them*, i. e. over them for evil, and to execute his vengeance on them, and to ſee that they ſhall not eſcape. Others, *and the Lord ſhall in the head*, or beginning, i. e. before, forſake them, and withdraw his preſence, by which he was wont to protect and defend them; which [n] a learned *Jew* notes to be a far fetch'd interpretation.

The ſecond Expoſition, viz. that in theſe words is a gracious promiſe of reſtauration to *Iſrael* after their diſperſion, is preferred [o] by many learned Men both Jews and Chriſtians; with this difference, that the *Jews* (the modern at leaſt) underſtand it as a temporal reſtoring of the Kingdom of *Iſrael*; the Chriſtians of a Spiritual deliverance by Chriſt, and the calling them into his Kingdom, and gathering them into his Church, together with the called of the Gentiles, as *one flock into one fold under one Shepherd*. See *Joh.* 10. 16. The words being ſo taken, we need not (ſaith [p] a learned *Jew*) look after any connexion with the foregoing, or following, it being not unuſual to have gracious promiſes ſo mingled with threatnings of judgments, where ſeems no coherence betwixt them. Or elſe the connexion may be made thus, [q] ſaith another, God having before threatned ſevere things againſt the People, both in this and the former chapter, as that their inheritance ſhould be laid waſt, and they caſt out of it, be deſtroyed, and carried away captives; leaſt they ſhould utterly deſpair of deliverance or Salvation, intermingles this merciful promiſe of a gracious reſtauration, that he will again after the diſperſion with which he hath threatned them, *gather them together in as great multitudes, as the ſheep of Bozrah*, and as flocks are gathered together into their fold; ſo *that there ſhall be a great noiſe* by reaſon of their concourſe, as if their place were to ſtrait and narrow for them. *Iſa.* 49. 19, 20. And then a *flouriſhing*, or *mighty growing King*, [r] according to one ſenſe of the word פרץ *Porets*, or, a *breaking King*, ſhall break through all Impediments (according to another ſignification of that word) and beat down the Enemies; ſo that they following him ſhall, breaking through all difficulties of gates ſhut againſt them, paſs in and out as they pleaſe, their King going before them, and the Lord being on the head of them, as leader of the Vauntgard, i. e. to protect, and help them by his providence and mighty wonders, and to hinder the Enemies from hurting them. Thus a learned *Jew*, underſtanding the words literally; who in the mean while notes, though theſe words be of the preterperfect Tenſe, *have broken up, have paſſed, are gone out*; yet that they are to be underſtood as in the future, *ſhall break up, ſhall paſs, ſhall go out*; as ſuch change of the Tenſes is not unfrequent. And ſo [s] do others of them, who follow the ſame way, take it as a Prophecy לעתיד *Leatid*, belonging to the time to come, i. e. to the times of the *Meſſiah*, which they deny yet to be come, and vainly expect, promiſing to themſelves great carnal felicity therein. The [t] Chriſtian Interpreters, who look upon theſe words as a Prophecy of good things, do look as taught in the Goſpel, after a more Spiritual meaning, interpreting them as made good by Chriſt's calling, and gathering together, into his Church, his fold, the *Iſrael* of God, his diſperſed flock, who were before as Sheep going aſtray; in which they ſhould grow into great numbers, like the flocks of *Bozrah*. The comparing with theſe words the 10. chap. of *Joh.* to the 18. verſe, will ſerve much for the illuſtration of them in this ſenſe underſtood. And in what numbers they came at firſt into the Church, the Hiſtory of the firſt times, as *Act.* 2. 41. and chap. 4. 4. and elſewhere, and of ſucceeding times all the world over, teſtifies. They uſually underſtand by *the breaker*, and by *their King*, the ſame perſon, viz. Chriſt, to whom that title of *breaker* may well agree, for his *breaking down* all obſtacles, *the middle wall of partition betwixt Jews and Gentiles*, *Eph.* 2. 14. [u] breaking open the gates of Death, and Hell it ſelf, ſo that neither he himſelf could be detained by them, nor his [x] be hinder'd by them, from following him into the Kingdom of Heaven, the gates of which, having conquered Death, and triumphed over all Enemies, he ſet open to them, ſo that they might without hindrance go in and out, and find paſture, *Joh.* 10. 9. *he going before them, and his ſheep following him*, ib. ver. 4. and the Lord protecting them. It may be obſerved too, that if the word הפרץ *Haporets*, be taken in

k *Tarn.* * *Joſeph. Kimchi.* l *Jer.* 39. 4. *and ſee Ezek.* 12. 12. m *Druſ. Joſ. Kim. in Radic.* n *R. Tanch.* o *Chald. Paraph. R. Sol. Jarchi. R. Tanch. Abarb.* p *R. Tanch.* q *Abarb.* r *R. Tanch.* s *R. D. Kim. & Raſh. in Mſs for in Bux. Bibles theſe words are left out.* t *Pelic. Oecolamp. Diod. Kib. Sa. Menoch.* u *Col.* 2. 15. x *Mat.* 16. 18.

that

that other ſenſe mentioned, as it may ſignifie one *that increaſeth*, or *groweth to power*, it may likewiſe aptly be attributed to Chriſt the King of the Church, who is called *the Branch*, *Zech.* 3. 8. and 6. 12. and of whom it is ſaid, that *of the encreaſe of his government there ſhall be no end*, Iſa. 9. 7. and *the rod of the ſtemme of Jeſſe*, and *a branch that ſhould grow out of his roots*, Iſa. 11. 1. and *a root of Jeſſe, whoſe reſt ſhould be glorious, by whom God would ſet his hand again, to recover the remnant of his People; and that he ſhould ſet up an enſign for the nations, to aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah*, ib. ver. 10, 11, 12. To him that was promiſed to be as ſuch, and was exhibited as ſuch, and hath made good in himſelf what was promiſed, well may the title of הפרץ *Haporets*, in this, or indeed in both ſenſes agree. But if any think, that by הפרץ *Haporets*, *the breaker*, and מלכם *Malcam*, *their King*, ſhould be meant two diſtinct perſons, let him hear, what the Ancient *Jews* (as cited [y] by the modern) ſay, for expoſition of this place. *Haporets*, *the Breaker*, that is *Elias*, and *Malcam*, *their King*, that is *the Branch*, the Son of *David*; and then obſerve, what our Saviour himſelf hath taught us, that *John Baptiſt* was that *Elias* which was to come, *Mat.* 11. 14. and *Mat.* 17. 12, 13. and what the Angel ſaith of him, *Luke* 1. 16, 17. *that many of the Children of Iſrael he ſhould turn unto the Lord their God*, and *that he ſhould go before him in the Spirit and power of Elias*, without fear, and with courage, as he, [z] rebuking Sin, and removing it out of the way, *to turn the hearts of the Fathers to the Children, and the diſobedient to the wiſdom of the juſt*; *to make ready a People prepared for the Lord*: and how the Prophecy of *Iſaias* is applied to him preaching repentance, viz. that *he was*, as he ſaith alſo of himſelf, *Joh.* 1. 23. *the voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his pathes ſtraight: every valley ſhall be filled, and every Mountain and Hill ſhall be brought low, and the crooked ſhall be made ſtraight, and the rough waies ſhall be made ſmooth*, Luke 3. 4, 5. and what our Saviour ſaith, *This is he, of whom it is ſaid, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee*; and *that from the daies of John the Baptiſt, the Kingdom of Heaven ſuffered violence, and the violent took it by force. Mat.* 11. 10, 12. men breaking as it were, and paſſing through the gate, by his preaching repentance laid open, that they might go in and out: and it will be eaſy to apply to him this title of *the breaker*: and ſo ſhall we have in the words, a moſt illuſtrious Prophecy of Chriſt, and his forerunner *John the* Baptiſt, which it will be no reaſon to let go, ſeeing the *Jews* themſelves ſo readily yield it to us. Eſpecially, when the words moſt nicely examined, will be more punctually appliable to this expoſition than any other that is brought, obſerving only to look for theſe promiſes to be Spiritually performed, which the *Jews* expect only as Carnal; and becauſe they have not yet had any ſuch temporal deliverance, think the Prophecy not yet fulfilled. Neither is it by divers Chriſtians looked upon as yet compleatly fulfilled, but, in another regard, *viz.* becauſe it reſpects Chriſts calling, and gathering of his, not only here, into the fold of the Church militant, the Kingdom of Grace, [a] but hereafter into the Church triumphant, the Kingdom of Glory in the Heavenly Jeruſalem. This needs not be looked on as a new expoſition, but a completion of the former, which it neceſſarily preſuppoſeth. The third way of expounding the words is, of a learned [b] *Jew*, who taketh the former of the 2 verſes, to be the words of that lying Prophet, ſpoken of in the foregoing verſe, as if he ſhould ſay to them, Drink and be merry, and fear not, for the Lord hath put into my mouth to ſay unto you, that he will ſurely gather together all that are diſperſed of you, and you ſhall be in your Cities in great multitudes, as flocks of Sheep in their proper folds and paſtures; and thus the falſe Prophet leading them the way, they follow like Sheep one after another, when one of them hath gone out of a gap, and even their King likewiſe doth the like, the Lord, at their firſt breaking out from his obedience, removing his preſence, and providence from them. Thus he is explained, by another [c] of his Nation, who yet rejects his opinion, becauſe theſe words were ſpoken before the diſperſion of the *Iſraelites* by Captivity; ſo that if they had been a promiſe from their falſe Prophets, they ſhould rather have told them, that they ſhould not be ſcattered, nor go at all into captivity, as the true Prophets denounced, and not have Propheſied to them of a return after captivity. Yet, do [d] ſome Chriſtian interpreters alſo ſo far follow him, as to think the former of the two verſes, to contain the words of the falſe Prophets, but ſo as retorted by God upon them; that whereas they promiſed them, that they ſhould be gathered together, he would indeed ſo gather them, but not for good, as they falſly promiſed them, but for evil, and a general deſtruction. It may be here obſerv'd, that whereas the moſt take *Bozrah* for the proper name of a place, noted for abundance of flocks, mentioned *Iſa.* 34. 6. and *Jer.* 48. 24. yet by Others, it is not taken for a proper name, but tranſlated [e] *in a Sheep Cote*, or *fold*, taking it to be in

y *R. D. Kimchi. and Abarb.* z *Grot. Mat.* 11. 14. *Trem. Grot. &c.* e *Chaldee Par. Vulg. Lat.*

a *Chriſt. à Caſtro.* b *Ab. Ezra.* c *R. Tanch.* d *Jun.*

ſignifi-

ſignification like מבצר *Mibzar*, a *fence*, or *place of defence*; [f] Others, in *tribulation*, or *Streights*. Why *Abarbinel* and *Montanus* ſhould take *Bozrah* for *Rome*, there is no reaſon, tho it might be of old a place for feeding Sheep.

CHAP. III.

VER. 1. *And I ſaid, Hear I pray you, O heads of Jacob, and ye Princes of the houſe of Iſrael:* Is it *not for you to know Judgment?*

V. 2. *Who hate the good, and love the evil, who pluck off their Skin from off them, and their fleſh from off their bones.*

V. 3. *Who alſo eat the fleſh of my People, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the Pot, and as fleſh within the cauldron.*

THat it may appear, how juſtly deſerved Gods judgments, which he threatned to execute on *Iſrael*, are, he proceeds to declare more particularly, the great corruptions that were among them; and firſt the avarice and cruel oppreſſions, exerciſed by ſuch as had the Government over them. They who by their office ought to know juſtice and judgment, and to direct the People in the waies thereof, and encourage thoſe that walked accordingly, and to ſhow love and favour unto them; were ſo far from doing according to their duty, that on the contrary, they *hated thoſe that were good, and favoured*, and encouraged, *thoſe that were evil*, [g] or, *hated to do good*, and *loved to do evill*: yea, inſtead of cheriſhing the good, did themſelves *pluck off their skin from off them*, &c. by which figurative expreſſions, are ſet forth their great oppreſſion of them, and the ſavage cruelty they uſed towards them, in reſpect both of their perſons and Eſtates, extorting from them, and violently and unjuſtly ſpoiling them of all that they had to live by, that which was unto them as their skin, their fleſh, and their marrow; and in ſo doing, ſhewed in themſelves, [h] by their ſeveral waies of extortion and oppreſſion, as great cruelty, as would be in a Shepherd, who ſhould deal with the flock which he were to feed, according to the literal expreſſion of the words, that ſo thereby he might luxurioſly glut and feed himſelf.

V. 4. Then *ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves in all their doings.*

Then ſhall they cry unto the Lord.] What ſhall be the end or iſſue to them, whoſe wickedneſs he hath declared, he ſheweth, viz. [i] that thoſe heavy judgments, which he before denounced, ſhall certainly ſeaſe on them; and then they not able to free themſelves from them, and deſtitute of all other helps, *ſhall cry unto him* for deliverance, as acknowledging him alone able to ſave them; but all in vain, for in that time *he will not hear their cry*, but be as one that *turneth his face away* from ſuch as put up ther ſuit to him, denying to ſhow any regard to them. And he addeth the reaſon of ſuch his averſation, or turning away from them, viz. becauſe *they behaved themſelves ill in their doings*: by which illneſs of their behaviour (by reaſon of the particle כאשר *Caaſher*, ſignifying *as*, or *even as*, and becauſe God often proportioneth the puniſhment to the ſin, rendring, as the *Jews* ſpeak, [k] *meaſure for meaſure*) may well be meant their ſtopping their ears againſt the cry of the poor, whom they themſelves oppreſſed, or would not deliver from their oppreſſours, as they ought to have done, and their turning away their faces from them, having no regard to them in their need: according to which their inflexibility, will God now with great ſeverity, in the time of their great need, behave himſelf as regardleſs of them, and ſhow himſelf inexorable of all their cries. He will ſend againſt them an enemy [l] which ſhall deal as cruelly, and as unmercifully with them, as they did with the poor; or more generally, As you formerly turned the back to him, [m] and would not hearken to him calling on you, ſo will he then behave himſelf towards you, *Jam.* II. 13.

V. 5. *Thus ſaith the Lord concerning the Prophets that make my People erre, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare War againſt him.*

That bite with their teeth, &c.] Here God proceedeth to declare the iniquity of the falſe Prophets, of whom mention was made chap. 2. 11. and to denounce his judgments a-

f *Septuag. Syriack. Arabick.* g R. D. *Kimchi.* h *Abarbinel.* i *Grot.* k *Abarbinel.* l R. D. *Kimchi.* m *Tirinus.*

gainſt them. Although the ſignification of the words be clear, yet as to the meaning of them there are different expoſitions. By *their biting with their teeth*, [o] Some, will have meant their bitter enveighing againſt the true Prophets, who denounced Gods judgments, whereas they on the contrary promiſed peace. [o] Others, that while they ſpake *peace* to that ſinful People, and bid them to expect it, and flattered them in their wicked waies, they did indeed bite them, and occaſioned hurt and miſchief to them by thus deluding them. [p] Others, that they were ſuch, who while they had given to them what they might *bite with their teeth*, or feed on, propheſied *peace* to ſuch as fed them: which may ſeem confirmed by the following words, ſhewing that againſt ſuch as did not ſo treat them, they propeſied Evill, War and Deſtruction, and ſet themſelves, and ſtirred up others againſt them, to do them all the miſchief they could, which is called their *preparing war againſt them*; ſhewing that they propheſied for gifts and rewards, as verſ. 11. and according to the rewards that they received, proportioned what they propheſied either for good or bad.

v. 6. *Therefore night* ſhall be *unto you, that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the Sun ſhall go down over the Prophets, and the day ſhall be dark over them.*

v. 7. *Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall cover their lips, for* there is *no anſwer of God.*

Therefore night ſhall be unto you, &c.] Of the judgment in theſe words denounced againſt the falſe Prophets, the plaineſt meaning ſeems this, That ſuch confuſion ſhall ſeaſe upon them, by reaſon of the great calamities that ſhall befal them, expreſſed by terms of *night*, and *darkneſs*, and the *going down of the Sun*, and the *day being dark upon them*: it ſhall be with them as with men in utter darkneſs, who know not which way to turn themſelves, much leſs can pretend to direct others, or ſhow them which way to go: and when things ſhall be ſo with them, *they ſhall be aſhamed and confounded*, their impoſtures being made manifeſt to all: and that what they pretended as meſſages from God promiſing peace, being ſo far from being made good that the clean contrary is hapned, were meer deluſions of their own: and being ſo now diſcovered, [q] they ſhall not dare to proceed in their former waies of falſe divinations, nor pretend any revelation from God, *but cover their lips*, as Men put to ſilence, not able to ſay any thing that ſhall be accepted, or daring once to open their mouths. For it cannot be interpreted, as if God ſhould now ceaſe to put his words in their mouths, or to ſend any meſſage by them, for they never were before employed by him, but pretended falſly to have received from him what they ſpake; which falſhood of theirs being now by the contrary events diſcovered, they ſhall be ſo confounded with ſhame, as not to dare any more to open their mouth to the People. [r] So that thoſe laſt words, *for there is no anſwer of God*, ſeem not ſo much a reaſon, why they now ſhould hold their peace, viz. becauſe God now refuſed to anſwer or ſpeak by them (for he had not at all done ſo) as to declare, that theſe things which now came to paſs, diſcovered that they never ſpake by the Spirit of God, and this diſcovery brought neceſſarily ſilence with ſhame to them. Covering the lip was a cuſtom of Lepers, *Lev.* 13. 45. confeſſing their uncleanneſs, a ſign of ſorrow and ſhame, a token of ſorrow, *Ez.* 24. 17. 22. Here it ſeems to ſignify the [s] ſtopping of their mouths from ſpeaking.

v. 8. *But truly I am full of power by the Spirit of the Lord, and of Judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.*

But truly I am full of power, &c.] He oppoſeth himſelf to thoſe ſeducers, his commiſſion, his faithfulneſs in executing of it, and his behaviour to theirs. They being not inſpired by Gods Spirit, nor having any meſſage or anſwer from him, but led by their own erroneous Spirit, directed all that they ſpake to their own ends and advantage, and flattered ſuch as fed them and made much of them, and promiſed good unto them, with thoſe that did not ſo, dealing otherwiſe: but he is truly inſpired by God, full of his *Spirit*, and by vertue of that *full of power*, freely and without fear or partiality, without any ſelf reſpects or by-ends to utter the meſſage with which he is ſent from God; *and of judgment*, by which to [t] diſcern between right and wrong, and what and when to ſpeak; *and of might* without fear of Men or their greatneſs to ſpeak it, even *to declare unto Jacob his tranſgreſſion and to Iſrael his Sin*, not reſpecting Perſons or ſoothing any in their evil waies, but boldly and freely reproving all of what condition ſo ever, that ſo they may turn to God by repentance, or elſe know what judgments they are to expect. And ſo by the word *full of Judgment*, [u] ſome underſtand the judgments of the Lord to be denounced, as if he

n *Chriſt. à Caſtro.* (*although it be not Kimchi's expoſition, as he would have it*) *Tirin.* o *Ab. Ezra. R. D. Kimchi. R. Tanchum, Prov.* 28. 6. p *Raſhi. R. D. K. R. Tanch. Abarbinel.* q *Aben. Ezra. R. D. Kimchi.* r R. *Tanchum.* s R. *Tanchum.* t *Grot. Tarn. Ribera, Sa, &c.* u *Menoch. Tirin.*

were

were by the Spirit moved to denounce them; though [x] Others prefer the notion of ability in discerning between things, and so rightly applying what he should speak, and knowing how and when to do it.

v. 9. *Hear this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhor judgment, and pervert all equity.*

Hear this, ye heads of the house of Jacob, and Princes of the House of Israel.] The like compellation we had, vers. 1. That it may well agree to the whole twelve tribes is no doubt, though after the division of them into two Kingdoms, the name of *Israel* be often particularly given to the ten Tribes. See note on chap. 1. vers. 5. Here in this chapter in both places these titles seem to many Interpreters to be attributed to the same, viz. those that were in dignity and authority in both Kingdoms: but [y] a learned *Jew*, considering that the judgments denounced in the former verses may well concern the Kingdom of *Israel*, thinks by the *Princes of the house of Israel*, in the first verse, to be meant those of that Kingdom as distinct from *Judah*, and in those following this verse, seeing *Zion* and *Jerusalem* are expressly named, and the judgments particularly concern them; by the *heads of the house of Jacob, and the Princes of the house of Israel*, to be meant particularly those of *Judah*, and them to be called by the same title with the others, because they were like them in sins; as *Isa.* 1. 10. they are termed *rulers of Sodom*, and the *Jews* the *People of Gomorrah*, because their deeds were like to theirs.

The power of the Spirit of the Lord in him he sheweth, by daring, even to those of greatest authority, to declare their transgressions without fear of their greatness, and to reprove them, for that whereas they ought to have *known judgment*, (as he speaketh vers. 1.) to have themselves walked in the waies thereof, and caused others to observe them, they did clean contrarily *abhor it*, and *perverted all equity*, all that was right, even setting themselves to do what was contrary thereto as things hateful to them, and scorning to be guided by the rules thereof which were contrary to their ends.

v. 10. *They build up Zion with blood, and Jerusalem with iniquity.*

They build up Zion with blood.] So according to the sense it is rendred, as being a farther description of the sins of those spoken to; otherwise the word, being in the singular number, and sounding *he buildeth up*, may be expounded [z] *Every one of them buildeth*, &c. or, [a] as still speaking to them, *O thou which buildest*, &c. or, *Every one of you which build up Jerusalem*, i.e. build therein houses and palaces *with blood* (or, that think it shall be built and inhabited when such things are done in it.) *With blood*, that is therein shed, saith the *Chaldee*, i.e. with wealth gotten by the murdering violently or unjustly, putting to death the owners thereof, which they did so frequently, that *blood touched blood*, *Hos.* 4. 2. or [b] by money which they took of Murtherers to save them contrary to the law, which required life for life, blood for blood. Others [c] think that the word *blood* is not necessarily here to be properly taken, but more largely, as elsewhere, for bloody hainous sins of several sorts; and [d] Others more particularly for violence, fraud and oppression, by which the goods, which were taken from the poor owners, that should thereby sustain the life of themselves and their families, were [e] as their blood, and the taking them from them as shedding their blood.

[f] Others refer the word *build*, not to those unjust rulers spoken of, but to God the builder of *Zion*, and to be spoken by way of admiration or interrogation to this sense, *Shall God* (or, *shall I*? as in the person of God) *build up, or establish Zion with blood, and Jerusalem with iniquity*? that is when such sins are committed in it? [g] or, *Did he build Zion with blood*, or, *Jerusalem with iniquity*? And this sense would well agree with what preceeds and follows; but the other meaning is more received.

v. 11. *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? no evill can come upon us.*

The heads thereof judge for reward, &c.] He proceeds to declare the Sins of all sorts of those, by whom the People ought to have been governed and directed in the right way. *The Heads*, (who were by the law forbidden to take any gift, lest they should be perverted, according to what is said *Exodus* 23. 8. *Thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous*, and again to the very same purpose is repeated *Deut.* 16. 19.) *do judge for reward*, and accordingly for gain wrest judgment, being guided in their sentence by the bribe they receive, and not by the merits of the cause. *The Priests*, whose lips should keep knowledge,

x *Tarn.* y *Abarb.* z *Aben Ez. Kimchi.* a *R Saadi. Arab. version MS. R. Tanch.* b *Kimchi.* c *R. Tanchum.* d *Kimchi.* e *See Eccluſ.* 34. 21. *See Christ. à Caſtro.* f *R. Tanch.* g *Abarb.*

and at whoſe mouths they ſhould ſeek the Law, as being the meſſengers of the Lord of Hoſts, and by him given for teachers and right interpreters of his Law, *Mal.* 11. 7. *They teach for hire*: their mouths are opened only to thoſe that will give to them: and then will teach them not ſo much the truth as pleaſing things, ſuch as they ſhall deſire, not what they ought to hear. And whereas no Prophet ſhould undertake that function but ſuch as were ſent by God, and ſuch ſhould impartially deliver his meſſage, without reſpect of perſons, fear or flattery, or any by-ends, there were among them many that pretended to be Prophets, who *divined for money*, and that they might get thereby, vented falſe viſions, and feigned meſſages from God who never ſent them. See *Ezek.* 13. 6. &c. (*following the waies of Balaam who lov'd the waies of unrighteouſneſs*, 2 Pet. 11. 15.) To any that would believe them and put into their mouths, *v.* 5. and reward them for it, they would undertake to foretel ſuch things as ſhould beſt like and pleaſe them, and ſooth them up in their waies; to others the clean contrary: in ſumm, all theſe, in that corrupt ſtate ſo without regard to juſtice and truth, made their gain not Gods glory their end, and yet for all this would [h] flatter themſelves with vain hope of ſecurity and confidence in God and his preſence among them. He had own'd them for his People, choſen *Sion* for his habitation, promiſed to dwell in the Temple at *Jeruſalem*; [i] they had there the Ark of his Covenant, and the ſigns of his Majeſtick preſence, ſo that they thought him even tied to a perpetual reſidence among them; and ſo long as he was among them, they thought themſelves ſure that no evil could come upon them, he would not caſt of his People, nor let his City and his Temple be deſtroyed. Such vain confidence in the Lord by them who forſook the Lord and his waies, and yet hoped not to be forſaken by him, ſee deſcribed likewiſe *Jeremiah* 7. 4. and 8. &c. where he ſheweth on what terms only he would continue his preſence with them and defend them; which conditions ſeeing theſe here obſerve not, how vain and groundleſs their confidence is, the iſſue ſhall ſhew, and that is in the next words declared.

v. 12. *Therefore ſhall Zion for your ſake be plowed as a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the forreſt.*

Therefore ſhall Zion for your ſake, &c.] They ſeem'd to think for *Zions* ſake, and *Jeruſalem's*, and the houſe of the Lords ſake, they ſhould be ſecure, however they behaved themſelves; but God declareth, that on the contrary for their ſakes and the evill of their doings, whereby they had made thoſe places which ſhould have been kept holy to him [l] a den of Robbers, of Murderers, Adulterers, Idolaters, and the like, even thoſe places themſelves ſhould be given up to utter ruine and deſtruction; his anger toward the People ſhould extend it ſelf even to the place it ſelf which was defiled by them, it no longer retaining its holineſs than they continued holy. *For your ſake ſhall Zion be plowed as a field, &c.* Theſe words are cited *Jer.* 26. 18. where it is ſhewed that they were ſpoken in the daies of King *Hezekiah*. *Plowed as a field*, the buildings thereof being all thrown down, it ſhall be laid plain as a field which ſhall be plowed, or [m] which the Enemy ſhall plow up, that he may leave no ſign of a place ever inhabited, or a ſign that it ſhould never more be inhabited; *And Jeruſalem as an heap of ſtones*, the ſtately buildings thereof being demoliſhed, *not one ſtone left in order on another, but all thrown down*, *Mat.* 24. 2. and laid in rude heaps. *And the mountain of the Houſe*, the mount *Moriah*, on which the glorious Temple ſtood, *As the high places of the forreſt*, as hillocks on which trees and weeds ſhould grow, as in a wild place, not regarded or inhabited by Men but only by wild beaſts. *Hoſ.* 11. 12. All theſe are expreſſions of utter ruine and deſolation. The latter words rendred, *high places of the forreſt* (or of a wood) a [n] learned Jew ſaith may be rendred, *as high places of the* [o] *boar of the forreſt*, in reference to what was done to that place by *Adrian* the Emperour, who to make the place more odious to the *Jews*, [p] ſet up in ſeveral places of the City the Images of Hogges and other things deteſtable to them; and he would have this Prophecy to reſpect what was by the Roman Emperours done when they deſtroyed *Jeruſalem*, when one under, *Titus* who deſtroy'd it, [q] plowed up the ground where it ſtood, in token that none might without the Emperours leave build any more any houſe there, and when ſuch things were done by *Adrian*, who built there a City which he called *Ælia*, and built up and down in ſeveral places Idols Temples. But however this Prophecy may ſeem to him and others to [r] extend it ſelf ſo far, and then to the utmoſt of the letter to have been fulfilled, or the whole of what is here ſaid done, yet we may juſtly look upon it as limited to a ſhorter time, and ſufficiently, as to making good theſe deſcriptions of great deſolation, fulfilled in the deſtruction of *Jeruſalem* and the Temple by the *Chaldeans*, by whom the City and Temple were made heaps of rubbiſh or duſt, *Neh.* 4. 2. 2 *King.* 25. and 2 *Chron.* 36. 19. in the time of King

h *Iſaiah* 48. 2. i *Kim. Abarb. Grotius.* l *Jer.* 7. 9. *&c.* m *Grot. Chriſt. à Caſtro.* n *Abarb.* o *Pſal.* 80. 13. p *Calviſius an. Chriſti* 135. q *Calv. an.* 123. r *See Chriſt. à Caſtro.*

Zede-

Zedekiah, till when, though it was before ſpoken, it ſeems to have been differred on their repentance, as is intimated in the forecited *Jer.* 26. 19. though to the other alſo, in reſpect of the things done agreeable to theſe expreſſions, it may not unfitly be applied. See alſo *R. Saadias* his *Arabick* tranſlation, *And the mountains of the houſe ſhall be Chappels*, or *houſes of other worſhips*, or, as ſome ſay, *a wood.*

CHAP. IV.

VER. 1. *But in the laſt daies it ſhall come to paſs*, that *the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the Hills, and People ſhall flow unto it.*

BUt in the laſt daies it ſhall come to paſs, that the mountain of the houſe of the Lord, &c.] According to Gods uſual method, in the midſt of judgment remembring mercy, here are to thoſe grievous judgments before denounced, ſubjoined gracious promiſes of great mercy. In the foregoing words he threatneth an utter deſolation to the mountain of the Lord; here he promiſeth a gracious reſtauration eſtabliſhment and exaltation: in thoſe the obſtinate ſinners are given to underſtand the ſeverity of Gods unavoidable judgments to them; in theſe penitent believers are given to expect his mercies, that never fail thoſe, who are qualified to receive them. How far the *mountain of the houſe* in the foregoing words, and *the mountain of the houſe of the Lord* in theſe, agree or differ, in what is ſignified by that expreſſion, will appear in what ſhall follow.

In the laſt daies, &c.] That by *the laſt daies* (though more generally may be ſignified any time to come after, yet) are here meant the daies or time of *Meſſiah* or *Chriſt*, is ſo far agreed on both by [a] Some *Jews* of as good authority as any, (giving, I ſuppoſe, the common receiv'd opinion among them) and moſt Chriſtians, that if any think otherwiſe, we have not reaſon to be ſwayed by their authority. But though both *Jews* and *Chriſtians* ſo far agree as to the ſignification of the words, yet in their applying them is there great difference; the *Jews* denying the promiſed *Meſſiah* to be yet come, the Chriſtians believing, and acknowledging him to be long ſince come: the *Jews* looking for his Kingdom as of this world; the Chriſtians looking on it as Spiritual: and ſo what the *Jews* ſay is not performed, underſtanding the words literally according to the outward ſound, the Chriſtians acknowledge to have been already made good, and according to the true meaning and import of the words in an higher and Spiritual meaning, underſtood as they ought to be, performed. All the advantage that we may expect from the *Jews*, is a conceſſion that ſuch or ſuch paſſages have reſpect to the promiſed *Meſſiah*, or to Chriſt and his times, how they are accompliſht we muſt learn from the Hiſtory of the New Teſtament and Chriſtian Interpreters.

In the ſecond chapter of *Iſaiah* ver. 2. &c. we have much the like expreſſions as here, as if one of theſe Prophets had borrowed words from the other. Whether one did make uſe of the others expreſſions, as of words already known to the People, or for what end, we need not further enquire; 'tis ſufficient to know, that Gods Prophets did not ſteal his word one from another, as tis ſaid of thoſe falſe Prophets, *Jer.* 23. 30. but that being all *full of power by the Spirit of the Lord*, chap. 3. 8. they ſpake as they were moved by that Spirit, which repreſenting to them ſometimes like viſions, moved them to utter and declare them in like words and expreſſions. So *Iſaiah* and *Micah* here: ſo in *Obadiah* ver. 4. &c. and *Jerem.* 49. 9. and 16. and in the one and other are they the words of the ſame living God, ſuggeſting to them what to ſpeak, and inſpiring them to declare the ſame things in the ſame language.

The mountain of the houſe of the Lord, &c.] That is, according to the letter, *the mountain on which the Temple*, call'd the houſe of the Lord, *ſtood*, viz. *mount Sion*, or that part called *mount Moriah.* Of this the *Jews* underſtanding it (the ſoberer of them) to omit ſome wilder and abſurd expreſſions at leaſt (though we may think they meant not to be underſtood literally, as if hill ſhould be ſet on hill for exalting it) obſerve, that by ſaying, it *ſhall be eſtabliſhed on the top of the mountains, and exalted above the hills*, is not to be underſtood that it ſhould be increaſed in meaſure of heigt, but ſhould be made illuſtrious by glorious priviledges confer'd on it, tokens of Gods peculiar grace and favour and preſence in it, and the Temple on it: in conſideration and admiration of which, many *People* ſhould with reverence and reſpect look towards it, and in great multitudes *flow unto it*; for the word נהרו *Naharu* in the Original ſeems to ſignifie both theſe; firſt *to look*, or *ſet the eyes upon*, & ſecondly *to flow like waters of a river* continually flowing: in this latter

[a] *R. D. Kimchi; Abarbinel.*

ſenſe it is, as by ours, ſo [b] by moſt Interpreters rendred: but ſome learned [c] *Jews* prefer the former. The ſcope of both will be much one, *viz.* to ſhew what great reſpect, and regard, and affection People ſhall have to it, as to a place more eminent and deſirable than all others, by reaſon of the Glory that God ſhall confer on it, and the priviledges that he ſhall beſtow on, and in it. Thoſe priviledges here promiſed are ſo great, as [d] that the *Jews*, minding temporal concerns, do not acknowledge to have been under the ſecond Temple after their return from captivity made good, and therefore yet expect the coming of a *Meſſiah*, under whom they ſhall enjoy them. But *Chriſtians* looking on them as concerning Spiritual things, acknowledge them to be already made good by the coming of *Chriſt*, and ſetting up his ſpiritual Kingdom by the preaching of the *Goſpel*, and the gathering of People to it. If we look on the place here called *the mountain of the houſe of the Lord* according to the ſound of the letter, even that was highly exalted and made illuſtrious, filled with his Glory at his coming, the glory of the latter houſe ſtanding on that (according to what is Propheſied *Haggai* 11. 9.) *greater than of the former*, made ſo, [e] not ſo much by the external pompe of it, as by his preſence, and the miracles by him and his Apoſtles wrought, and the *Holy Ghoſt*, and many graces by him confer'd in it. And with what reſpect People may be ſaid *to have looked up to it* and *flowed unto it*, appears by that early converſion of ſo many out of every Nation under Heaven, as are reckon'd up, *Act.* 2. 5, 9, 41, 46, 47. Chap. 4. 4. This, if we ſhould ſo far reſtrain the name of *the mount of the houſe of the Lord*, ſufficiently proves this Propecy in great meaſure made good in reſpect to what was done in it, and about it. But that we may ſee the more evident fulfilling of the whole, it will be convenient to take thoſe words in a larger acception, with many, if not moſt of Chriſtian Interpreters, ſo as to denote the Church or [f] Kingdom of Chriſt, which from thence had its riſe, and of which *that mountain and houſe of the Lord*, or Temple was a type, ſo that it may well bear its name: which alſo, in the words of Chriſt [g] *Mat.* 5. 14. may be compared to a *City that is ſet on a hill*, more illuſtrious indeed than *Jeruſalem* it ſelf, or any the moſt eminently placed and exalted Cities, yea Kingdoms: and then in the large ſpreading of the Doctrine of it, by ſo many converts and ſo many Nations looking and flocking unto it, will the utmoſt that can be expected from the words be made good. What is ſaid, *ſhall be eſtabliſhed*, a learned [h] *Jew* obſerves to be an expreſſion denoting continuance or perpetuity, that it ſhall continually remain on its ſettlement; and this well agrees to the Church of Chriſt, of which he ſaith, *Upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* *Mat.* 14. 18. * Some of great note from of old, by *the mountain of the Lords houſe*, will have Chriſt himſelf to be here underſtood: but whether it be underſtood of Chriſt the head, or the Church his body (that Temple *built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf* [i] *being the chief Corner-Stone, in whom all the building fitly framed together groweth unto an holy Temple of the Lord*) [l] as they are one, ſo the ſcope and meaning will be one; although the former acception of the words is moſt followed.

V. 2. ***And many nations ſhall come, and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his waies, and we will walk in his paths: for the Law ſhall go forth of Zion, and the word of the Lord from Jeruſalem.***

And many Nations ſhall come and ſay, Come let us go up, &c.] In what multitudes and with what zeal and affection, not only *Jews* but *Gentiles* alſo, whom God promiſed to Chriſt for his inheritance, *Pſal.* 2. now made one willing People of God, *Pſal.* 110. 3. the middle wall of partition, which before ſeparated them, being broken down, ſhould flock to the Church of Chriſt, he here expreſſeth, in that they ſhould mutually exhort one another, ſaying, *Come, &c.* The thing ſignified being done, [m] though thoſe words ſhould not be expreſly by them ſpoken, is that which makes good the expreſſion; although we cannot doubt, but oft among them ſuch exhortations to ſtir up one another to embrace the Doctrine of Chriſt, have been in words us'd, as well as we hear, [n] *Andrew* exhorting his Brother *Simon*, and [o] *Philip Nathaniel*, and [p] the Woman of *Samaria* thoſe of that City to come unto Chriſt. Nor need we look on it as any ſufficient ground of cavil for the *Jews*, that all theſe Nations came not in perſon up to *Jeruſalem*, and the mountain where the Temple ſtood; that is not the thing required; but the coming in to Chriſt, and embracing the Goſpel, which began firſt to be preached at *Sion*, and from thence went forth into other Nations, is (though done at the greateſt diſtance from *Jeruſalem*,) a going up to the mountain of the Lord, exalted above all other mountains, the Church, which now extends it ſelf wide on the face of the whole

b *R. Solo. Ab. Ezra. R. D. Kimchi, Abarb.* c *R. Saadias, Abu Walid, R. Tanchum.* d *R. Tanch.* e *See Grotius in Haggai.* f *See Paræus Iſa.* 2. g *See Dr. Hammond.* h *Abarb.* * *See Chriſt. à Caſtro.* i *Eph.* 2. 20, 21. l *See Trimus on Iſa.* 2. 2. *and Paræus on Micah.* m *Ribera, Tar.* n *Joh.* 1. 45. o *ver.* 46. p *Joh.* 4. 29.

earth,

earth, where they may now as properly and acceptably worſhip God, as formerly in the Court of the Gentiles, at the mount of the material houſe of the Lord. That hour is now come, *Joh.* 4. 21, 23. The houſe of God is the Church, 1 *Tim.* 1. 15.

And he will teach us of his waies, and we will walk in his paths, &c.] The end which they are to propoſe in their coming into the Church, is here ſhewed to be, not that they may obtain Wealth, Worldly honour and Dignities, but that they may learn his will, that they may know how they ought to walk; and accordingly they muſt reſolve to walk in his waies, which lead to Salvation and true happineſs, which he alone teacheth. They ſeek not Temporal but Spiritual good things; *for his Kingdom* (as he declareth) *is not of this World, John* 18. 36. The miſtake of thoſe things, which were to be expected from Chriſt at his coming, did at firſt keep the *Jews* from acknowledging him, and ever ſince hinders them from coming in to him. *To learn of his waies and walk in his paths* is not that felicity which can ſatisfy their expectations from him; but here we are taught, that that ought to be the chief thing deſired in his Church and Kingdom, that we may know his waies and be happy in practicing and doing accordingly, otherwiſe to know them will be vain.

For the Law ſhall go forth of Zion, &c.] Theſe words, which by moſt are taken for the words of the Prophet, (though by Others for the words of thoſe People ſpeaking among themſelves, the matter will be all one) declare the reaſon why they ſhould go up to the Mountain of the Lord that they might learn his waies, *viz.* becauſe there only ſhould be had, and thence proceed the true and clear knowledg of God and his waies. Of old the Law went forth from Mount *Sinai*, and then ſeated it ſelf as it were in *Sion*, and was even the peculiar of the *Jews*, for then *he ſhewed his word unto Jacob, his ſtatutes and judgments unto Iſrael, but dealt not ſo with any other Nation; and as for his Judgments they were not known to them, Pſal.* 147. 19, 20. but in the laſt daies here ſpoken of, the times of Chriſt, it was to go forth of *Zion*, and from *Jeruſalem*, there firſt to be divulged, but not confined to it, but to be preached all the World over, and communicated to all nations, according to our Saviours Commiſſion to his Diſciples, that they ſhould *go and teach all Nations, Mat.* 28. 19. which being accordingly by them (who were to be *witneſſes to him both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt parts of the Earth*) executed, *their ſound went into all the Earth, and their words to the ends of the world. Rom.* 10. 17, 18. and that Law, that Word, *viz.* the Goſpel, which by this means went forth of *Zion*, and *Jeruſalem*, muſt all of all Nations, that will learn of the waies of God, and be inſtructed rightly to walk in his paths, embrace and attend to, as the only Doctrine that teacheth what ought to be known of him and his will, and how to pleaſe him, and ſo to obtain thoſe good things promiſed to the obedient ſubjects of his Kingdom.

v. 3. ¶ *And he ſhall judge among many People, and rebuke ſtrong Nations afar off; and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning hooks: Nation ſhall not lift up a ſword againſt Nation, neither ſhall they learn Warr any more.*

And he ſhall judge among many People and rebuke, &c.] Who is this that ſhall judge and rebuke? The Lord, [r] ſay ſome, mentioned laſt in the foregoing words; his Word, [s] ſay Others, there likewiſe mentioned: which without doubt ſhall be done by the mediation of one conſtituted by him, which ſhall divulge ſuch truths as ſhould be received from him: [t] Others, *Sion*, or the Mountain or houſe of the Lord, that is, the Church. Some *Jews* of great learning and Authority among them expreſly ſay, *Meſſiah*, though not expreſſed, is here meant (according [u] to the manner of Scripture, leaving the perſon which is neceſſarily underſtood, unnamed) that he is the teacher, in the former words, the judge and rebuker in theſe ſpoken of; and ſo diverſe Chriſtians; and this way taken comprehends all the reſt, God in the Church judging by Chriſt, and he by his word: for the Father having ſet Chriſt *as King upon his holy hill of Sion, Pſal.* 2. 6. hath committed to him all Judgment, and the Scepter by which he judgeth or rebuketh among People is his Word, by which he inſtructeth them in his waies and governeth them; and by this he ſhall judge, diſtinguiſh, and teach them to diſcern between right and wrong, that they may walk in the waies, and obſerve the rules of Juſtice and Charity, whenſoever, or whereſoever they be or live, and rebuke them that do otherwiſe than they ought, that they may amend their waies. The King *Meſſiah* (ſaith a [x] learned *Jew*) ſhall as Lord over all nations judge among them, ſo as that if any have quarrels or differences with others, they ſhall make addreſſes, or refer the matter to him, and he ſhall bid him that hath done wrong, to do right to his Neighbour. He ſhall compoſe all quarrels and differences between them. He ſhall [y] judge and rebuke not by the ſword or ſpear and violence, but by his word and Spirit. The effect of which his ſo judging

q *Abarbinel.* r *R. Tanchum.* ſ *Abarb. See Chriſt. à Caſtro.* t *Ribera.* u *R. D. Kimchi, Aben Ezra.* x *R. D. Kimchi.* y *Chriſtoph. à Caſtro. Abarb.*

and

and rebuking ſhall be, that being wrought on and diſciplinated by his word, they ſhall lay aſide all Animoſities and diſſenſions, and deſire to live in peace one with another, which is expreſſed by ſaying, *they ſhall beat their Swords into plow-ſhares, &c.* i. e. they ſhall be ſo averſe from Warr one with another, that they ſhall turn their Inſtruments of Warr, (as having no more need of them, or reſolving no more to uſe them) into ſuch as are proper and neceſſary for times of peace, (an expreſſion contrary to what is us'd, *Joel* 3. 10. for expreſſing times of Warr and tumult, *Beat your Plow-ſhares into Swords, &c.*) This being promiſed as the effect of Chriſts reigning and the Preaching of the Goſpel, which we call the Word of God, the *Jew*, who acknowledges not Chriſt to be yet come, requires us to ſhew how this hath been made good, under the Goſpel, that ſo we may prove this Prophecy to have been made good, and ſo Chriſt to be come? For anſwer to which objection ſeveral things are ſaid, as firſt [z] that theſe words are figuratively to be underſtood, not preciſely according to the ſound of the letter: not ſo much of outward peace in the Word, as of inward peace of Conſcience, that peace *which being juſtified by Faith we have in God, Rom.* 5. 1. that which Chriſt promiſeth to his, that they ſhall have in him *though they have trouble in the World, Joh.* 16. 33. and this peace have Chriſtians alwaies found, and ſhall find in Chriſt: he left it with his and will continue it to them.

Secondly, that the Goſpel is a Doctrine of peace, commending it to Men and diſpoſing their minds to it; ſo that whoſoever as much as lieth in them live not peaceably with all Men *Rom.* 12. 18. live not according to the rules thereof, and Animoſities, Wars, and diſſenſions argue a deficiency of Faith in Men, and that they [a] have not aſcended up to the Mountain of the houſe of the Lord: nor learned (as they ought) his waies to walk in them. But ſeeing the word of Chriſt inſtructeth to bear wrongs and not to revenge, *&c.* and diſpoſeth to peace, and requireth it, it may be well ſaid, that by the preaching thereof Men ſhould be ſo diſpos'd, as that [b] they *ſhould beat their Swords into Plow-ſhares, &c.* that they ſhould not leavy Warr any more.

Thirdly, Some [c] think this made good in that about the time of Chriſts coming, there was peace in the known World under *Auguſtus*, in token of which the gates of the Temple of *Janus* at *Rome* were ſhut, as after again under *Nero, &c.* but that peace ſeems to others not much to reſpect this peace, as not being an effect of Preaching the Goſpel.

Fourthly, it may ſeem rather to have been fulfilled in what is ſaid, that when great multitudes were converted to Chriſt by the preaching of the Goſpel, [d] *they were all of one heart, and one Soul, Act.* 4. 32. and as the Doctrine farther diffus'd it ſelf, ſo did alſo peace and charity, among all thoſe many and of different Nations that received it, ſo far as that it was a Note and character of Chriſtians [e] acknowledged by the unbelieving Heathens, who were forced to ſay of them with envy and admiration, *See how they mutually love one another.* If it continued not ſo, it argues (as we ſaid) in Men a falling as from their firſt love, ſo too much from the Faith, and is a ſign of thoſe *perillous times that the Apoſtle* foretold *ſhould come in the laſt daies, 2 Tim.* 3. 1. &c. They that faithfully adhere to Chriſt, and ſincerely love him, will ſtill be known to be his by their loving one another, and living peaceably as far as is poſſible with all Men: and of ſuch only [i] to ſome ſeems this Prophecy to be ſpoken, and to have reſpect not generally to all Men, but to the Godly, and true Believers, who have allwaies endeavoured, and allwaies will endeavour to make it good, and ſhew it fulfill'd in themſelves. If any think not theſe anſwers ſufficient, but expect a more literal fulfilling of the words by a general peace in the World, they muſt expect [g] what time will hereafter produce; and if they be the *Jews*, that this anſwer may ſuffice them, and that there is no force from the Argument to prove that the *Meſſiah* is not yet come, will appear from what diverſe of their own Doctors ſay, that the time or Kingdom [h] of *Meſſiah* laſteth on Earth many thouſand of Years, (doubtleſs to the end of the World.) So that if ought ſpoken as concerning his time be not yet fulfill'd, it may be longer expected without denying him to be yet come. Again as to them, their Doctors alſo ſay, [i] that weapons of warr ſhall not ceaſe even in the daies of *Meſſiah*, but only in the world to come: and ſo do ſome [l] Chriſtians interpret theſe words, as that they are to have their full completion in the world to come, after the ſecond coming of Chriſt. But the Prophecy may ſeem rather to reſpect what ſhall be done in this world than that to come, and we may well reſt ſatisfi'd that it is already perform'd, even in reſpect [m] of that outward concord, which followed among many different Nations on the Preaching of the Goſpel.

v. 4. ***But they ſhall ſit every Man under his Vine, and under his fig-tree, and none ſhall make*** **them** ***afraid: for the mouth of the Lord of Hoſts hath ſpoken*** **it.**

z *Tar.* a *Paræus.* b *See Sanc.* c *Rib. See Chriſt. à Caſtro.* d *See Act.* 2. 42. *and* 44. *&c.* e *See Tertullians apology pag.* 35 *Edit. Rigalt.* f *Ribera.* g *See Grot. de Veri.* h *Chelec. pag.* 361. *edit. Cochi.* i *See Raimund out of Shabat.* l *See Deodati, &c. Iſaiah* 2. *See Chriſt. à Caſtro, Paræus.* m *See Jerom. to Sunia and Fretela.*

But

But they ſhall ſit, &c.] A figurative expreſſion of great Security and Tranquillity,[n] elſewhere likewiſe uſed, the effect and ſign of peace; and ſo is to be underſtood, as the former promiſe of peace, whether of outward or inward Tranquillity: which that they may without doubting expect, is added for confirmation, that *the mouth of the Lord hath ſpoken it*, who can and will make good whatſoever he ſaith without fail, however improbable at preſent it may ſeem.

v. 5. *For all People will walk every one in the name of his god, and we will walk in the Name of the Lord our God for ever and ever.*

For, &c.] This particle ſhews theſe words to have dependance on ſomthing before ſaid, & to give a reaſon of what was ſaid; and they ſeem ſpoken by the Prophet in the name of thoſe, who ſhould go up to the Mountain of the Lord, and to the houſe of the God of *Jacob*, and learn of his waies, and walk in his paths, and had promiſe of peace and ſecurity to them; rendring a reaſon why they might certainly expect a performance of thoſe good things promiſed to them, viz. from their acknowledging him only for their God; adhering to him, and conſtantly walking in obedience to him, and affiance in him. *For* as *all my People will walk every one in the name of* him, whom they take for *their God*, and uſe ſo to do; ſo they by a conſtant walking in the Name of the Lord, will evidence, that they acknowledge him for their God, and ſo have reaſon to expect the good things which he hath promiſed, and will without fail perform to thoſe that (as they reſolv'd to do) conſtantly cleave to him, faithfully ſerve him, rely and depend on him, and his protection and favour. This expoſition may be illuſtrated by what is ſaid, *Jer.* 2. 11. *Hath a Nation chang'd their Gods, which are yet no Gods? But my People have chang'd their Glory for that which doth not profit.* It was formerly the perverſneſs of *Iſrael* according to the fleſh, that they would forſake the Name of God, and his worſhip, and follow vain Idols; but here the true *Iſrael* of God, the faithful members of his Church (out of what Nation ſoever call'd) unanimouſly profeſs conſtantly and for ever to adhere to him alone, as conſtantly as other People did to their Gods, and in ſo doing may juſtly promiſe to themſelves the benefits of his providence and protection, out of which they will not, by their own fault and defection from him, put themſelves. And according to this Expoſition the word ואנחנו *Veanachnu* rendred, by many, *But we*, will be rather rendred as ours read, *And we*, as it properly ſignifies. A [o] learned Man gives the meaning thus, No marvail that God ſhould have ſo ſingular a care over us: for other Nations, for performance of their matters, call every one on their Gods; but we do and ever will walk in the Name of our God the true God. [p] Another, No marvail that we ſhall be ſafe, or ſecure, ſeeing we have God for our Protection, againſt whom neither our Enemies, nor any other Gods can prevail. The ſenſe, I ſuppoſe, according to them, muſt thus be made up, As long as we adhere to the true God, no fear but we ſhall have his promiſes of ſecurity made good to us; ſeeing the Nations that are againſt us truſt in falſe Gods, which can neither help them, nor annoy or hurt us, under the protection of our God, to whom we conſtantly cleave. Some of the [q] *Jew* Doctors thus expound the words, Till that time all People ſhall walk in the name of their Gods, for they ſhall not return to the right way, till that time when the King *Meſſiah* ſhall turn them into the right way: but we of the houſe of *Iſrael* will walk in the Name of our God for ever; though the Temple be deſtroyed, and we led captives out of our Land, yet will we not change our God for another, but walk in his Name alwaies. [r] Another thus; For all People, which now walk every one in the Name of his God, and we alſo the Sons of *Iſrael*, all of us, both we and they, in that time will walk in the Name of our God, &c. The connexion of Inference, I ſuppoſe, in all theſe muſt ſtill be the ſame, viz. that therefore they will faithfully expect that thoſe bleſſings of peace and ſecurity, which God hath promis'd, ſhall be made good to them: which profeſſion the Prophet makes in the name of thoſe that are ſpoken of, that ſhall come in to God, as joyning himſelf to them. [s] Some give the meaning thus, Although other People ſhall worſhip other Gods, yet the faithful believers will conſtantly acknowledge and worſhip the one true God, and ſerve him alone. And by them the participle כי *Ci*, (which we render, *for*) is taken (as ſometimes it is) for a word of aſſeveration only, as much as to ſay, *certainly*, or *although*. *Vatablus* in his Notes in the Edition *in folio* by *Robert Stephens* ſaith, that this expreſſion of walking in the Name of God, or the Lord, *&c.* is an Hebraiſme, (why it need ſo be called I know not) he ſaith here that the meaning of it is, to worſhip or ſerve God. The like expreſſion occurs, *Zach.* 10. 12. they ſhall walk up and down in his Name, and there in the leſſer Editions of thoſe Notes in 4° and 8°, he ſaith the meaning is *freti auxilio Dei*, truſting on the help of the Lord. And indeed both thoſe doth it manifeſtly ſeem to imply, 1. To own God for their God, and

n 1 *Kings* 4. 25. o *Grotius.* p *Sanct.* q *R. D. Kimchi MS. and ſee Aben Ezra.* r *Abarb. So Montanus alſo diſtinguiſheth the words, and compares Galatians* 4. 8. *and* 9. *and Epheſians* 2. 11, 12. s *See Montanus and Sanctius.*

to cleave only to him, and him duly and faithfully to worſhip, invocate, ſerve and obey, and to conform their lives to his will and precepts, which is called walking with God, *Geneſis* 5. 22. or before him, *Geneſis* 17. 1. as the contrary behaviour, walking contrary to him, *Levit.* 26. 21. 2ly, To have affiance in him, to place their truſt and confidence in him, and on him, whoſe Name is a ſtrong Tower, *Proverb.* 18. 10. to rely profeſſing that their help is in the name of the Lord, *Pſal.* 124. 8. Theſe Notions of walking in his Name, however they may be conſidered as diſtinct, yet cannot be ſevered in the ſubject ſo as that they ſhould be one without the other. For he that doth not rightly own God, and cleave to him alone, and faithfully ſerve him, cannot have any grounds to rely or truſt on him for good and protection, but he that doth adhere to him, and duly ſerve him, may with confidence depend on him, and ſhall find from him aſſured protection. Theſe meanings will eaſily be made out of the uſe of the ſingle words, which they have beſides their proper ſignification, as walking is uſed for living or framing the courſe of ones life, or converſation, behaving or deporting oneſelf, or continuing in any courſe of living, and as the name of the Lord is uſed either for his doctrine, worſhip, Religion, will and commandment, or elſe his power, aſſiſtance, bleſſing and protection. They will live in conſtant fear of him, and obedience to him, and without fear of any others in confidence of his aſſiſtance and protection. To walk in the Name of God will be to give up their ſelves to him, either as the object of their worſhip, or of their confidence: the expreſſion here we look on as including both theſe and that ſeems the full import of it.

v. 6. ***In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.***

In that day, ſaith the Lord, &c.] *In that day*, at that time, (verſe 1. call'd *the laſt daies*) when God in judgment remembring Mercy, ſhall graciouſly viſit and redeem his People, he ſaith, that *he will aſſemble*, or *gather*, or, as Some will, [t] *heal* (for in [u] that ſignification alſo is the word uſed, and may here well enough be applied,) *her that halteth*, or is [x] lame, broken or maimed, i. e. ſuch of *Iſrael* as are weak and helpleſs, inwardly and outwardly afflicted, ſo that they are not able to bear up and ſupport themſelves, and ſo juſtly likened to a poor, lame, maimed Sheep, that is not able to go upright, or keep her way. This ſeems a more ſimple Interpretation than that of [y] Some, who would have this Epithet given to them as the poſterity of *halting Jacob*, *Gen.* 32. 31. and perhaps than that of Others too, who would [z] have it to denote their wavering or unſteadfaſtneſs in their Religion, and the ſervice of God, in which regard they are elſewhere ſaid *to halt*, 1 *Kings* 18. 21. though the word be there different in the Original; (although ſuch halting was cauſe of their other halting or fainting under afflictions thereby pulled on them.) The word here us'd, is elſewhere alſo us'd for *fainting*, or *failing for want of ſtrength to go upright*, as *Pſal.* 38. 17. and *Jer.* 20. 10. And in *Zephaniah* 3. 19. the ſame Epithet is us'd that is here, and in the ſame ſenſe, and hath the ſame word ſubjoyned to it, viz. *her that is driven out, &c. I will gather her that is driven out* from her own Country, and from the more viſible preſence of God, and his protection, which they had in manifeſt manner formerly enjoyed, caſt out by God, and from him, [a] whom being her husband ſhe had like an adultereſs forſaken, and diſperſed among the Nations: *And her that I have afflicted*, ſent evills and afflictions upon, and evill entreated, for the Sins of my People (as the *Chaldee* adds.) Theſe Epithets here being in the Feminine Gender, it may be inquired what the Perſon, or Subſtantive underſtood, to which they are to be applied, is, whether *the houſe of Jacob*, or, *the Kingdom of Iſrael*, (without diſtinguiſhing between that of *Judah*, and that of the ten Tribes, as ſome [b] *Jews* do, applying the firſt to the one, and the ſecond to the other) or [c] *Synagogue*, or *Congregation*, or [d] *Daughter of Zion*, or *Jeruſalem*, mentioned verſe 8. Or elſe whether the Feminine Gender here be put (as uſually) for the Neuter, and ſo may be rendred or underſtood, *whatſoever halteth, &c.* i. e. all that halt, and are driven out, all *Iſrael*, all or any of them who are in ſuch condition. But (which will ſtill be to the ſame ſenſe and purpoſe) if we ſhall (as a [e] learned *Jew* directs) for the better perceiving the meaning of theſe words, compare them with what is ſaid, *Ezek.* 34. 16. *I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick, &c.* where the Epithets are as here in the Feminine Gender, *her that was loſt, &c.* and manifeſtly agree to *Sheep*, or *Cattel*, to which the weak of Gods Flock, that is, of the People of *Iſrael* are compar'd; and withall conſider how it is the uſual cuſtom of the

t *R. Solomon Jarchi.* u 2 *Kings* 5. 3, 6. x *R. Tanchum. Septuagint. Arab. verſion.* y *Abarb. Ar. Montanus.* z *Hierom. Ribera, Menochius.* a *Tarnovius.* b *Abarbinel.* c *Ribera, Menochius, Tarnovius.* d *Dutch Notes.* e *R. Tanchum.*

Scriptures,

Scriptures to call Gods People, his Sheep, and to compare ſuch as are diſtreſſed, or go aſtray among them, to ſilly weak or loſt Sheep, as *Jer.* 1. 6. *My People hath been loſt Sheep*, and ver. 17. *Iſrael is a ſcattered Sheep*: conſidering I ſay, theſe things, it may ſeem very agreeable to underſtand here likewiſe, Sheep, or, Cattel, the weak or diſtreſſed of *Iſrael* (Gods peculiar flock:) and then will this Prophecy appear manifeſtly to be fulfilled in what Chriſt ſaith, *Matth.* 15. 24. that he was *ſent to the loſt Sheep of the houſe of Iſrael*; and his commanding his Apoſtles to *go to the loſt Sheep of the houſe of Iſrael, and to preach to them, ſaying, the Kingdom of Heaven is at hand*; *and to heal the Sick, to cleanſe the Lepers, to raiſe the Dead, and to caſt out Devils.* *Matth.* 10. 6. &c. This his bringing them into his fold, the Church, by his own Preaching, and that of his Apoſtles and Diſciples, was a more ſignal and illuſtrious aſſembling of her that halted, and gathering her that was driven out and afflicted, than any reſtauration of theirs, or bringing them home to their own Country from among the Nations where they were diſperſed. That did but make way for this greater healing of their breaches, and better benefit to them; in deſcription of which proceeding, he ſaies, ver. 7.

v. 7. *And I will make her that halted a remnant, and her that was caſt far off, a ſtrong nation: and the Lord ſhall reign over them in Mount Zion, from henceforth even for ever.*

And I will make her that halted a remnant, &c.] God reſerving them for better things, though they be diſtreſſed, and diſperſed, will not ſuffer them utterly to fail and be loſt, or periſh, but ſo preſerve them, that there ſhall be *a remnant* that ſhall return and increaſe: yea tho now they be caſt far off, and ſeemingly in a loſt condition, they ſhall become *a ſtrong Nation*. Which promiſe may appear manifeſtly made good in the flouriſhing and growing condition of the Church, from beginnings low in the ſight of Men, growing to ſuch a height and greatneſs, as it hath attained both for extent multitude and power, by the calling into it firſt the loſt Sheep of *Iſrael*, that *remnant according to the Election of grace that ſhould be ſaved*, *Rom.* 9. 27. and 11. 3. in ſo great multitudes, as appears by the Hiſtory of the Acts of the Apoſtles, and then thoſe of the Gentiles alſo, which were before *aliens from the common wealth* of *Iſrael*, and *ſtrangers from the covenants of promiſe*, and ſo every way far off, out of all parts of the World, in ſuch abundance, as it is ever ſince to this day, as that in all regards they may be juſtly call'd, not only *a remnant* which ſhould continue without fear of failing, but *a ſtrong Nation*, againſt which the gates of Hell it ſelf have never ſince been, or ever ſhall be able to prevail: (that we may not confine this appellation of a ſtrong Nation only to the Apoſtles, who were for the effecting of this [f] endued with power from on high, and with a mouth and wiſdome, which no adverſaries were able to gainſay or [g] reſiſt (as [h] Some ſeem to do;) not yet [i] to the ſtrength and undaunted courage of the Martyrs; but extend it, as due, to the whole Church, in regard to their multitude above any Nation, and their Spiritual ſtrength.)

This part of this Prophecy, though it might ſeem (as Some will) partly fulfill'd in the return of the *Jews* from the Babyloniſh Captivity, and [k] that form of a Kingdom, which under *Zorobabel* they were reſtored to, and under the ſecond Temple which was then built; yet do the following words plainly ſhew that it cannot be ſaid to have been wholly then fulfill'd, and that what was then done in the reſtoring of *Jews* and *Iſraelites* from their diſperſion, was but to prepare and make way for greater things after to be done under Chriſt, for the making good of what is here promiſed; for it follows, *and the Lord ſhall reign over them in Sion from henceforth even for ever.* Now that this hath not been according to the letter, and in any temporal reſpect fulfill'd to the *Jews*, is manifeſt; all form of government being long ſince cut off from them, and *Zion* (that place properly ſo called) in the hands of their Enemies; ſometimes one Nation, ſometimes another having born rule there. But take *Zion* (as it is uſual) for the Church, and in that God hath from the firſt beginning reigned, and ever doth, and for ever ſhall reign over his in Chriſt in it. It is ſaid of Chriſt, *Luke* 1. 33. *that he ſhould reign over the houſe of Jacob* (his Church) *for ever*, and that *of his Kingdom there ſhall be no end.* Wherefore [l] Some not abſurdly make theſe words an argument for proof of the Divinity of Chriſt, becauſe he is here call'd by *Jehovah* the proper Name of God. It will be all one to ſay, the Lord, i. e. God the Father in Chriſt ſhall reign, or Chriſt the Lord ſhall reign, or reigneth over his in *Sion*, he and his Father being one. What hath been intimated in theſe words will farther be confirm'd in the next verſe.

v. 8. ¶ *And thou, O tower of the flock, the ſtrong hold of the Daughter of Zion, unto thee ſhall it come, even the firſt dominion, the Kingdom ſhall come to the Daughter of Jeruſalem.*

And thou O Tower of the Flock, the ſtrong

f *Luk.* 21. 49. 21. 15. h *Rib. Sa. Menoc.* i *Hierom. Tar.* k *R. Tanch. Tirinus.* l *Munſter.*

hold of the Daughter of Zion, &c.] *O Tower of the Flock.* The word rendred *Flock*, and so otherwise signifying, being in the *Hebrew* עדר *Eder*, there is some difference between Expositours concerning the Interpretation of it; Some looking on it as the proper name of a place. A place so call'd is mention'd, *Gen.* 35. 25. [m] beyond which it is said *Israel*, i. e. *Jacob* spread his tent, after he had journyed from *Bethlehem*, (about a miles distance from it) where they conceive the Shepherds to have been abiding, when the [n] Angel brought to them the good tidings of Christs birth, and so of that his Kingdom, that first dominion here spoken of. Others taking *Bethlehem* it self to be meant by it, will have what [o] is here prophecied, to be the same that is repeated chapter 5. verse 2. and there to be explained. But others think it the Name of a Tower at the gate in the walls of *Jerusalem* [p] call'd the *Sheep gate*, *Nehem.* 3. 32. through which [q] some conceive Christ to have rid into *Jerusalem* when he was received with *Hosanna's*. But by others more probably is here thought to be designed the Tower of *David* [r] or rather all *Jerusalem* it self, which was as it were the Tower and fold of Gods Flock, *Israel*, because (say Some [s] of the *Jews*) all *Israel* there convened, or were gathered together three times in the year, as a flock in their [t] fold: and the same to be likewise called in the words subjoined, *the strong hold of the Daughter of Sion.* The word rendred *strong-hold* is עפל *Ophel*, which beside this signification, is also the proper name of a Place at *Jerusalem*, or in the wall thereof, as *Nehemiah* 3. 26. &c. and 2 *Chron.* 27. 3. and 33. 14. It hath also the signification of *obscurity* and *darkness*, attributed by Some to it, as אפל *Aphal* another word of like sound signifies, and is accordingly here [u] interpreted, though to no perspicuous sense, which we shall not here therefore insist on, but take it, as by Ours well rendred, to denote *whole Jerusalem*, though perhaps properly signifying a part thereof. And that which then we are to take notice of is, that as the name *Jerusalem* it self and *Zion* are taken in the Prophetical Scriptures, not only precisely for those places properly so called, but for the Church of Christ, of which they were types [a] and figures, and which had its first visible rise and beginning in or from them, and thence spread it self; so that these, and other like denominations, and appellations given to them, sometimes may and ought to be applied to that, and understood of it: and that the Prophecies, seeming to be spoken to them, do contain more than can be restrained, or limited to them, and necessarily are to be expounded of it: and in such latitude must these appellations of *Tower of the Flock, and strong hold of the Daughter of Sion*, be here taken. And indeed, they more deservedly agree to that which is the fold of Christs Sheep, and that *mountain established in the top of the mountains, and exalted above all hills*, verse 1. that Temple so firmly *built on a Rock*, that nothing can shake it, nor *the gates of Hell prevail against it*, then they ever did to that *Jerusalem* of mens building, though in its time the glory of the whole Earth, and after by Man again destroyed. This it will be necessary to do, that we may see how the following promise hath been made good. To this it evidently hath, but not to that, and to this therefore 'twill appear more properly to belong, than to that. The promise made is, *Unto thee shall it come*, &c.

Unto thee shall it come, even the first dominion of, &c.] [a] Some of the *Jews*, by a nice observation of the accent in the word, rendred *shall it come*, so distinguish the words, as if this word had reference to the *remnant of halting Israel*, of *her that was cast far off*, mentioned in the foregoing verse; and so the words to sound, *Unto thee shall it*, that is, that remnant that halted, or of her that halted, &c. *come*, and *to thee shall come the first dominion, which is the Kingdom of the Daughter of Jerusalem.* But [b] Others of them will not have here any consideration to be had of that distinction, but rather the two Verbs of the same signification to be referred to the same Subject, to wit, *the first dominion*, only for confirmation sake, and to sound, *Unto thee shall arrive and come the first dominion*, &c. i. e. *Unto thee shall certainly come the first Dominion*, [c] *which shall be the Kingdom to the Daughter of Jerusalem*, or, [d] such as was the Kingdom of the Daughter of *Jerusalem.* And this Emphasis is well expressed in our Translation by some little transposition of the words, and understanding the last as a repetition of the former, that this Kingdom or Dominion should come to the Daughter of *Jerusalem.* But this makes no great difference or difficulty. It is to be enquired what is meant by *the first Dominion*, & how that came to *Jerusalem*, or in whom what is promised was to be made good. By *the first Dominion* may be understood such a Dominion and Kingdom as was at first to them under *David* and *Solomon*, (so the *Jews* mostly understand it;) or the chief Dominion; or thirdly that the Dominion should in that first place come to the Daughter of *Zion* or *Jerusalem.* Now how in any of these senses or all of them, it came, or it was to come to them, and in whom it was seated, or in whom it was to

m *Christ. à Castro. Tirinus.* n *Luk.* 1. 8. o *Grot.* p *Jun. Tremel. Diodati.* q *Tirinus.* r *Ab. Ezra.* s *R. D. Kimchi, R. Tanchum.* t *Some think it so called from its poor condition. See Calvin.* u *Chald. Greek, Vulg. Lat.* a *Jun. Tremel. Diodat.* a *R. Sol. Jarchi. See Abarbinel.* b *Aben Ezra. R. D. Kimchi, R. Tanchum.* c *Abarb.* d *Kimchi.*

be,

be, or is, made good to them, is the main enquiry. In *Zorobabel* firſt (ſay ſome [e] *Jews*) and under the ſecond Temple it was made good to them. But ſure *Zorobabel* never ruled in that greatneſs and ſplendour as to be compared to *David* and *Solomon*, or that his Dominion might be equalled to theirs over *Iſrael*. And he that relates that opinion of theirs, confeſſeth that in theſe prophecies are greater things (as thoſe in the firſt verſe) ſpoken, than can be ſaid in him to have been fulfilled, or under the ſecond Temple, though this and ſome other paſſages he thinks to belong to thoſe times, but that the other are yet to be expected; and ſaies withall, that by Some all theſe Prophecies are looked on as belonging to the times of *Meſſiah*, the ſpeedy coming of whom he and they earneſtly deſire. And that indeed ſeems the opinion of moſt of them, viz. that theſe are things not yet fulfilled, looking on them as carnal and temporal promiſes of an Earthly glorious reign of *Meſſiah* on Earth, wherein he ſhall rule over all *Iſrael*, all the twelve Tribes, as [f] *David* and *Solomon* did, having his ſeat at *Jeruſalem*, which ſhall never more be deſtroyed, which ſtate of his power they look on as ſignified by *the firſt* * *Dominion*. And that this Prophecy was anciently looked on as reſpecting the *Meſſiah*, is plainly declared by the Chaldee Paraphraſt (of great antiquity and authority among them) who makes him by the Name it ſelf *of Tower of the Flock* to be deſcribed, thus rendring it, *And thou, O the Meſſiah*, or Chriſt of *Iſrael*, which art hidden becauſe of the ſins of the congregation of *Zion, unto thee ſhall the kingdom come, & the firſt* (or ancient) *Dominion ſhall be to the Kingdom of the Congregation of Jeruſalem*. So that on all hands, as well the moſt of the *Jews* as Chriſtians, will it be agreed that this Prophecy was to be fulfilled in the *Meſſiah*, and reſpects his Kingdom, and the times under him; but with a vaſt difference between them, the *Jews* looking on it (as we ſaid) as a promiſe of an Earthly Kingdom in this World which is not yet come, nor any *Meſſiah*, in Earthly pompe and ſplendour to aſſert it, yet revealed, for their Sins as the Chaldee intimates retarded; but that ſuch a one ſhall come, and make good what they expect agreeable to the literal ſenſe of the words according to their interpretation: but Chriſtians firmly believing the promiſed Chriſt to be already come, and to have made good all that by vertue of the Prophecies was to be expected in that way that they are to be underſtood, to wit in a Spiritual way, and of better things than the things of this World. And to him do we ſay, and to the *Sion* and *Jeruſalem* here meant, *viz.* the Church, that the words may, as they ought to be, in their beſt and higheſt ſenſe and full latitude be applied. To him, and in him, *to Jeruſalem did the firſt Dominion*, i. e. that of *David* and *Solomon*, *come*. So the Angel of him, that the Lord God ſhould *give unto him the Throne of his Father David, and that he ſhould reign over the houſe of Jacob for ever*, *Luc.* 1. 32, 33. over the whole houſe of *Jacob*, all the twelve Tribes; and not only over them, but that his Kingdom (he ſet by God *on his holy Hill of Sion*) ſhould take in the *Heathen alſo for his Inheritance, and the utmoſt parts of the Earth for his poſſeſſion, as David* Propheſieth of him, *Pſal.* 2. 7, 8. So that under him is no difference between *Judah* and *Iſrael*, no nor between *Jew* and *Gentile*, all believers in him being as one *all the Iſrael of God Gal.* 3. 28. *Coll.* 3. 11. *Epheſ.* 2. 12, *&c. To him was given Dominion and Glory and a Kingdome, that all People Nations and Languages ſhould ſerve him, and his Dominion be an everlaſting Dominion*, Dan. 7. 14, *Unto all whom the ſound of his Kingdom went forth*, *Rom.* 10. 18. And ſo in the ſecond notion *the firſt*, that is, the chief *Dominion came to the Tower of the Flock to Jeruſalem* in and by him, a Dominion and Kingdom greater and larger than that of *David* or *Solomon*, or any other. *David* in Spirit therefore *called him his Lord*, *Pſal.* 110. 1. *Mat.* 22. 44. and of himſelf he witneſſeth, and his witnes is true, *that he was greater than Solomon*, *Mat.* 12. 42. and hath therefore deſerved *a Name given him, King of Kings and Lord of Lords*, *Rev.* 17. 14. *and* 19. 16. *Prince of the Kings of the Earth*, chap. 1. 5. None of their dominions were ever like his for extent or duration. *Davids* and *Solomons* were in all their greatneſs but Types of his, their Kingdom, being even quite overthrown; and the * Tabernacle of *David*, which was faln down, was in him raiſed up to a greater height and more excellent manner than ever it was in under the *Jews*. Thirdly, *to the Tower of the flock, to Sion and Jeruſalem*, to the Nation of the *Jews* in and by our Lord Chriſt, *came the firſt Dominion*, i. e. there it was firſt ſet up and divulged by the Preaching of the Goſpel of the Kingdom to the *Jews and loſt Sheep of Iſrael*, there he himſelf proclaimed it, and ſhewed his Diſciples, that *repentance and remiſſion of Sins ſhould be preached in his Name among all Nations beginning at Jeruſalem*, *Luc.* 24. 47. and ſo S. *Paul* tells the *Jews*, that *it was neceſſary the Word of God ſhould have been firſt ſpoken to them*, *Act.* 13. 46. And it may perhaps not be impertinent to obſerve, that he was even at firſt acknowledged for the expected King at *Jeruſalem* by much People, when riding on an *Aſſe* into the City (whether through that gate which was called *the Sheep gate*, and properly denoted by מגדל אדר *Migdal Eder* the *Tower of the Flock* [g] as Some think, or not, it will not concern us nicely to enquire; by which fact of his is ſaid to be fulfilled what was ſpo-

e *R. Tanchum.* f *Abarb.* * *Kimchi.* * *Acts* 15. 16. g *Tirinus.*

ken by the Prophet, *Tell ye the Daughter of Sion, Behold thy King cometh to thee meek and ſitting upon an Aſſe, &c.*) he was received by the acclamations of great multitudes, ſaying, *Hoſanna to the Son of David, &c. Mat.* 21. 4, 5. *&c.* or, as St. *John* hath it, *Hoſannah, Bleſſed is the King of Iſrael that cometh in the* [i] *Name of the Lord, Joh.* 12. 17. or as in St. *Mark.* 11. 10. *Bleſſed be the Kingdom of our Father David that cometh in the Name of the Lord,* which cometh nearer to theſe words of the Prophet here, and ſo *Luk.* 19. 38. So far were they convinced by the great Miracles that he ſhew'd, ſuch as were before never ſhewed, and his power not only over Men (as when he drove out of the Temple thoſe that profaned it) but over ſeas and winds and Devils themſelves, that they could acknowledge him no leſs; and therefore, had he not declined it, would have by force made him a King in another manner than he would be ſo acknowledged, *viz.* an Earthly King, *Joh.* 6. 15. And ſo far it appears, this opinion of him prevailed among the People, that it was put in as an accuſation againſt him by thoſe that would not acknowledge him, that *he ſaid he was a King, Luc,* 23. 2. though it was not he himſelf but the People that ſaid it; and in reſpect to that common vote did *Pilate* ſay, bringing him forth to the *Jews, Behold your King,* and put for the ſuperſcription of his accuſation on the Croſs, *The King of the Jews,* (*Mar.* 15. 26. and the other Evangeliſts) giving him indeed though but in ſcoffe, his juſt title; at which the chief Prieſts offended, deſired him to change it, and not to write, *the King of the Jews, but that he ſaid, I am the King of the Jews, Joh.* 19. 21. though he never ſaid it, nor challenged to himſelf any ſuch Kingdom as they pretended contrary to *Ceſars*; but only ſuch, as he himſelf told *Pilate, that was not of this World, Joh.* 18. 36. And that was it indeed which was his crime with them, becauſe he challenged only ſuch a Kingdom. Had he come in the lower power and ſplendour of an Earthly King, they would, the chief of them, have been as forward as the common People were to have acknowledged him; whoſe Dominion, becauſe he did not ſo, they rejected, and for the ſame reaſon do their poſterity ſtill deny and reject it, and ſo will not acknowledge thoſe Prophecies, as this and other like, concerning his Kingdom to have been in our Lord Chriſt fulfilled, but ſtill vainly look for another in whom they ſhould be fulfilled to them, in a Kingdom that is of this World, wherein keeping his ſeat in an Earthly *Jeruſalem* reedified, he ſhould rule over *Judah* and *Iſrael,* by force of Arms ſubjecting the reſt of the World to them But we having learned from himſelf the nature and manner of his Kingdom wherein he ruleth, and which he, beginning at *Jeruſalem,* ſo miraculouſly propagated through the whole World, not by carnal Arms and force, but by the power of his Spirit and Word, do ſee and cannot but acknowledge the utmoſt of what by vertue of this Prophecy could be expected, made good in and by him; and that it plainly belongeth to him. After all this, may be taken notice of yet another conſtruction of the Words, by ſome [i] followed, yet tending ſtill to the ſame purpoſe, *Thou, O Tower of Eder,* (or the Flock) that is, *Bethlehem, that art obſcure, to thee ſhall come the Daughter of Zion, and there ſhall come from thee the firſt Dominion, that is, the Kingdom to the Daughter of Jeruſalem,* ſuch a King or Kingdom which ſhall bear rule in *Jeruſalem,* i. e. in thee *Meſſiah* the King of *Jeruſalem* ſhall be born: which though ſome ſay may be partly applied to [k] *Zorobabel,* yet no otherwiſe they ſay than as he was a type of Chriſt, who was to ſpring of the ſame race. In ſumm theſe words, however they be interpreted, are a Prophecy concerning Chriſt and his Kingdom, which cannot be eluded: in him and by him, are they in the ampleſt manner, and in none other Perſon ever yet were, fulfilled: he it is that ſhould come, and in vain do the *Jews* look for another to come and bring an Earthly Dominion and Kingdom to them.

v. 9. *Now why doſt thou cry out aloud? Is* there *no King in thee? Is thy Counſellour perished? for pangs have taken thee, as a Woman in travail.*

Now why doſt thou cry aloud, &c. Having in the latter end of the former chapter denounced very heavy judgments againſt the Inhabitants of *Jeruſalem,* and in the foregoing verſes of this made very gracious promiſes of great good things, now in what follows he ſo mingleth a repetition of both threats and promiſes, as to ſhew, that the one do's not hinder nor croſs the performance of the other, but that both ſhall in their time have their due accompliſhment, ſucceſſively one after the other, firſt the judgments, then the promiſes, though by the evils which they ſhould ſuffer, they might ſeem to have cauſe to deſpair of ever ſeeing good again. In the firſt place to ſhew the certainty of the Evils to come on them, he, to whom all things to come are preſent, and whatſoever he has determined is as already done, ſpeaketh to them, as if they were already befallen them, and expoſtulates with them concerning their behaviour under them, as ſavouring too much of infidelity and diſtruſt.

Now why, &c.] What is the cauſe of all thy ſad complaints, of thoſe expreſſions of grief, like thoſe of a Womans pangs in tra-

i *Grot. Stokes,* k *Grot.*

vail

vail in Child-birth? (which is in Scripture an uſual expreſſion of great Sorrows.) Is it becauſe the Enemy hath deprived thee of thy King and Counſellours, under whoſe conduct and government thou formerly enjoyed'ſt tranquility and comfort? This ſeems the moſt litteral and ſimple ſenſe of the words, and in this way they may be compared with what is ſaid, *Hoſ.* 13. 10. as the words are by many rendred, and well bear, *Where is thy King now that he may ſave thee, or thy judges, &c.* The Hiſtory of their being bereaved of King and Counſellours, is read in the 24. and 25. chap. of the 2 Book of *Kings*. And from the words ſo expounded, may be inferred, and will be included that, which [l] Others give as the ſenſe of them, *Is there no King in thee?* that is, *Is not God*, for all this that thou ſuffereſt being deprived of thy Earthly King, *thy King and thy Counſellour*, ſo that thou mighteſt in him find ſtrength and comfort to ſupport thee, and from him counſel to direct thee, and by him be at laſt delivered from all theſe evils? But at preſent ſhe i. e. *Jeruſalem*, or the Church of the *Jews*, deprived of all viſible comfort, hath no King of her own Nation to protect her, no ſenate nor Counſel to direct her, and God her Heavenly King hath for the preſent withdrawn the wonted ſigns of his viſible and gracious preſence and protection from her; and therefore may ſhe ſeem to have juſt cauſe of bemoaning her condition in moſt paſſionate ſigns of grief: and therefore by way of conceſſion beſpeaks her in the next verſe.

v. 10. ***Be in pain, and labour to bring forth, O Daughter of Zion, like a Woman in travail: for now ſhalt thou go forth out of the City, and thou ſhalt dwell in the field, and thou ſhalt go even to Babylon: there ſhalt thou be delivered, there the Lord ſhall redeem thee from the hand of thine Enemies.***

Be in pain, and labour to bring forth, &c.] Or as ſome change the Imperative into the Future, by way of aſcertaining her that theſe things ſhe muſt for a while endure, *Thou ſhalt be in pain, thou ſhalt be as in labour*, or, *as a Woman in travail*, in great anguiſh. *For thou ſhalt certainly go forth out of the City*; ſhe ſhall be forced to ly abroad in the fields, without houſe or home of her own, and then led into captivity as far as to *Babylon*: ſo that indeed ſhe hath viſible occaſions of great ſorrow. But thoſe ſorrows though great as of a woman crying out in labour and travail, yet ſhall be as hers alſo in another reſpect, *viz.* that they ſhall end in joy, *Joh.* 16. 21. for there even in *Babylon*, where ſhe might fear utterly to periſh, and that her name and poſterity ſhould utterly be cut off, doth the Lord promiſe to ſave her, and redeem her out of the hand of her Enemies, that had done ſuch deſpite unto her. So that here is joined to a certain denunciation of judgment, a certain promiſe of deliverance again from it: that they may not deſpair under what they ſhall ſuffer, but with patience and comfort expect the joyful iſſue in Gods good time; which is alſo the ſcope of the following words. But before we proceed to them, we may take notice of a different expoſition of the ninth verſe, from what has been given, which we then omitted that we might not interrupt the ſenſe; it is of [m] *Jewiſh* Interpreters of good authority among them, faſtening another ſignification on the word rendred *cry aloud*, to wit, *why doſt thou ſeek to make friends to thee*, viz. the Ægyptians and Aſſyrians, that they may ſave thee from thoſe evils which God for thy rebelling againſt him hath threatned to ſend on thee, and why do's the approach of the Enemy affright thee? *Doſt thou not conſider that he is thy King and Counſellour*, and that in turning to him would be thy only ſafety? But now forgetting him and ſeeking to others, & finding them not able to ſave thee, *pangs have taken hold of thee*, and thou art greatly diſtreſſed; and thou haſt great cauſe ſo to be. *Be in pain therefore*, and bow down thy ſelf as fainting under ſorrow; for now, according as he hath determined, *ſhalt thou go into captivity*; but he then that is thy King ſtill, when he hath ſo humbled thee, *will* in the midſt of judgment remember mercy and *deliver thee, &c.* This according to that rendring would be the neareſt meaning: but this Interpretation, though antient, is by few followed. But following our Tranſlation, (with which moſt others agree) there may alſo be given another expoſition, ſomthing different from the former, *Now why doſt thou cry out, &c. Is there not a King in thee? Haſt thou not counſellours and directours, to ſave thee?* Theſe ſhe once asked, *Give me a King and Princes, Hoſ.* 13. 10. and ſhe had them, and in them truſted; but now doubting that they are not able to ſave her, and fearing the force of her Enemies, *ſhe is in anguiſh as a Woman in travail*, and deſervedly, for all that they can do to help her, *She ſhall be driven from her home*, and led *away captive to Babylon*. Yet that ſhe may not deſpair, ſhe is aſſured of help from the Lord, who, when ſhe hath been made to know, how vain all other helps are, will ſhew his power in delivering her, even then, when there ſeemed no hope to be left to her: and ſo will there be a plain connexion alſo between theſe and the following words. But the firſt expoſition may ſeem the plaineſt.

l *Aben. Ezra. R. D. Kimchi, Druſius.* m *Chaldee Paraphraſt. R. Sol. Jarchi. and ſee Abarb.*

v. 11. ¶ *Now*

v. 11. ¶ *Now alſo many Nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.*

Now alſo many Nations, &c.] In theſe words and the following, he gives a farther repreſentation to her of what evil ſhall befal her for a time, and then an aſſurance that ſhe ſhall in the end overcome all that afflict her, and by the might of the Lord prevail over them, and bring them under. But though this be evidently the Scope of this and the following verſes, yet (for making it plain) are ſome difficulties to be cleared: as firſt, who thoſe many Nations were that are ſpoken of: ſecondly when they here ſpoken of had theſe promiſes of victory made good to them: and before ſome forms of expreſſion in the words are to be explained for the better underſtanding the ground of theſe queries, and the ſolving of them. Thoſe many Nations that are gathered againſt *Zion* ſhall ſay, *Let her be defiled.* [n] The word ſignifieth ſometimes, *pollution*, or *defilement by Sin*, ſo *Jer.* 3. 1. *Shall not the Land be greatly polluted?* and *Numb.* 35. 33. *Ye ſhall not pollute the Land wherein ye are, for blood it defileth the Land.* And this ſignification ſeeme they to reſpect not only who render it as ours; or they more manifeſtly [o] who render, *She ſhall Sin*, or, *be wicked*; and they again who render *ſhall be condemned*, or, *be guilty*, or, *be obnoxious*: but they alſo who render, [p] *Let her be ſtoned*, viz. as a defiled adultereſs: and perhaps the *Greek* alſo, who looking not ſo much on the ſignification of the words, as their meaning, render it, *Let us inſult*, (although they change both number and gender.) For what will be the intent of all theſe but as much as to ſay, Let her be looked on as defiled with Sins and made loathſome to her God, and ſo being forſaken by him let her be dealt with as ſuch, deſpitefully uſed and deſtroyed, that we may inſult over her; we cannot now doubt of being able ſo to uſe her. But then *defiled* here will be referred not only to expreſs her guilt, but rather the miſerable condition they hope to bring her to, in polluting her with blood and ſlaughter, and contemptuouſly uſing her, without reſpect to her former holineſs, and as much as in them lies aboliſhing all ſigns thereof. In much like ſenſe ſeems the word *defiling* (though the word in the *Hebrew* be differing, yet of like ſignification) to be taken for *contemptuous uſing* or *deſtroying*, as it is ſaid, *Joſiah defiled the high places*, 2 *King.* 23. 8. and *Ez.* 7. 24. God threatens, that their holy places ſhould *be defiled by the heathen*, and *Pſ.* 89. 39. *Thou haſt profaned his Crown, by caſting it to the ground.* In much like ſenſe may the word here be underſtood. It has alſo another ſignification, of *doing hypocritically*, or, *being an hypocrite*; and Some [q] here chooſe to take that. So the *Tigurine* verſion, *ſhe was a hypocrite.* The intention muſt ſtill be, Let her have the condemnation or puniſhment of, or, be uſed as a profane hypocrite (for the word is not of the Preter-tenſe but of the Future, and is rather after this notion to ſound *She is*, or *let her be*, then *She was*, or *hath been.*) In fine, it is an expreſſion of their deſires, that all manner of miſchief and ſhame might befal her to her utter deſolation (like theirs, *Pſal.* 137. 7.) and their hopes to ſee it that they may rejoice at it and inſult over her, as is farther expreſſed by the next words, and *let our Eye look upon Zion*, let us ſee our deſire upon her, as the word is likewiſe uſed, *Pſal.* 54. 7.

v. 12. *But they know not the thoughts of the Lord, neither underſtand they his Counſel: for he ſhall gather them as the ſheaves into the floor.*

v. 13. *Ariſe, and threſh, O Daughter of Zion: for I will make thine horn Iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many People: and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole Earth.*

But they know not the thoughts of the Lord, &c.] So they thought, and ſo they wiſhed, as was aforeſaid, that *Zion* ſhould by their hands be laid perpetually deſolate; but the Lord had other ends; to chaſtiſe his People by them, but then to return their malice on their own heads, and to bring that final deſtruction, which they intended to others, on themſelves. Such difference betwixt Gods counſel and thoughts, and the thoughts of the Enemies of his People which he makes uſe of ſometimes, for humbling and chaſtiſing his People, ſee likewiſe deſcribed, *Iſa.* 10. 5. and following verſes. He when he hath done his work by his Enemies, ſhall again in mercy receive his People into favour, and deſtroy thoſe to whom for a time he gave power over them; which deſtruction he expreſſeth by ſaying, *he will gather them as ſheaves into his floor*, and bidding the Daughter of *Zion* in his might, to *ariſe and threſh them*, trample on and triumph over them, for that he will enable her ſo to do; for that end he will make *her horn Iron*, and *her hoofs Braſs, that ſhe may beat in pieces many People*, that is, he will give her irreſiſtible ſtrength and power ſo to

n *R. Tanch.* o *Vatab. Calvin. See Chald. Paraph. R. Solomon Jarchi, Kimchi, Munſt.* p *Vulg. Lat.* q *See Arias Montanus & Chriſt. à Caſtro.*

do.

do. In these expressions, the like to which are elsewhere used, is manifestly alluded to the custome in those Countries, both of old and still, to bring the corn, after it is gathered in, made up in sheaves, into a floor in an open place, and then laying the sheaves in order, to lead about oxen over them, drawing after them a pair of dented Iron wheels, or, as in some places, planks stuck with sharp flints driven into them, that so the corn may be trodden or forced out by the hoofes of the Oxen, and the straw by the wheels or flints broken in small parts like chaff; and then the Corn purged from the straw is laid up for the use of Men, and the straw for the ordinary food for their Cattel. This custom is elsewhere alluded to in Scripture, *Deut.* 25. 4. This being observed, it easily will appear to be the meaning (as was said) that their Enemies should be gathered for destruction, and they should have power given them, to bring them under and utterly subdue them. Some [r] learned Men, because the expression is borrowed from the treading out of Corn, which the Oxen do not by the use of their horns, but their feet and hoofes, think it more convenient here, not to understand by *horn* the horns on the head, (although by these strength is elsewhere rendred) but the horny substance on the feet of the Cattel, to wit, their *hoofes*, which by saying he will make Iron and Brass, is meant (as also if the word *horn* be properly understood) that he will give them unwearied strength and irresistible power in subjecting and prevailing over their Enemies. The *Chaldee* therefore without mentioning *horn*, or, *hoofe*, renders, *I will make the People in thee strong as Iron, and their remnant firm as Brass.* The subduing of their Enemies seems farther expressed by the following words also, *and I will consecrate their gain unto the Lord, &c.* Of consecrating or devoting spoils and goods taken from Enemies, read in *Numb.* 31. 28. and ver. 50. *&c.* and *Jos.* 6. 17. and 19. and to omit the custome of other Nations in consecrating spoils taken from their Enemies to their Gods, *Nebuchadnezzar* may seem to have consecrated the vessels taken out of the Lords house to his Idols; for he carried of the vessels out of the house of the Lord to *Babylon*, and put them in his Temple at *Babylon*, 2 *Chron.* 36. 7. in the house of his Gods; *Ezra* 1. 7. That which we take notice of is, that the consecrating and devoting the goods and spoils of the Enemies, imports and is a signal and memorial of their defeat and destruction. So that the words are a repetition, or continuation of Gods promise of victory to his People over those many Nations, which should be gathered against them, and of his denuntiation of destruction to those Nations. But then who are by those Nations meant, and how or when this Prophecy was, or was to be, made good on them, are the things to be inquired: and they may be joined together. First as for those Nations [s] Some insisting on the particle *now*, in what is said, *Now also many Nations are gathered against thee*, as if it denoted something nigher at hand than the *Chaldeans* coming against *Jerusalem*, and to be done before that, will have to be understood those that came up in the Army of *Sennacherib* King of *Assyria* in the fourteenth year of King *Hezekiah*, whose gathering together, and taunting insulting speeches, and threats against *Jerusalem* are described in the 10. and 36. and 37. Chapters of *Isaiah*, as also, 2 *King* 18. 19. And that the prophecy of destruction to those Nations with its expressions was made good on them, they prove from the History in the forecited places, which saith, that when they were gathered together to set upon *Jerusalem*, the Angel of the Lord went forth, and slew in the night an Hundred fourscore and five Thousand in the Camp of the *Assyrians*, and all the leaders and Captains, so that *Senacherib*, after all his proud brags and insultations, returned home with shame unto his own land. To what may be objected, that here the Daughter of *Zion* is bid to *arise and thresh, &c.* and that she should *beat in pieces many People*, but that she had no hand in this, but all was done by the Angel of the Lord; it may be answered, that what was done by the Lord for her sake, though by other instruments, [t] is not unfitly attributed to her, and she is called to trample on and triumph over them, whom in her behalf, and for her sake, he had brought under her feet; and it may be well said that the Lord had by his utter destruction of them, [u] devoted them and their *gain* and *substance* to himself. So that we need not inquire after the truth of what [y] Some affirme (perhaps without any good grounds) that *Hezekiah* consecrated to the Lord many spoils taken from those *Assyrians*; though it may be taken notice of, what is said, 2 *Chron.* 32. 23. that upon the victory many brought gifts unto the Lord to *Jerusalem*. But Others think, that there ought not that stresse here to be put on the Particle *Now*, as to the designing of the time, but [z] that the import thereof here is for assurance, that what is spoken shall as certainly come to pass in the time by God determined, as if it were already done, and therefore that to be said to be done now, which was a good while after without fail to be done. [a] Some Others therefore understand by *the many Nations*, such as were in the Army of the *Chaldeans*, by whom *Jerusalem* was taken and

r *Deodat. Ludovicus de Dieu.* s *Christ. à Castro, Menoch. Tirinus.* t *Deodat.* u *According to the notion of the word* החרמתי *Hecheramti.* y *Tyrinus out of Josephus, but in Josephus no such thing is expressed.* z *R. D. Kimchi.* a *Rib. Grot.*

 destroyed,

deſtroyed, and the *Jews* carried away to *Babel*. But what victory had the *Jews* ever over them? (the like objection to what was againſt the former opinion.) The anſwer muſt be, God gave them into the hands of the *Medes* and *Perſians* to be threſhed and deſtroyed, ſo that the *Jews* then in captivity under them might juſtly inſult and triumph over them, and what God did by others for their ſakes be attributed to them. And the conſecrating their gain to the Lord, [b] Some think to be made good by Gods bringing it to paſs, that the veſſels by them taken out of the houſe of the Lord were ſent back again. Others, looking on this as no ſatisfactory completion of this propheſie alone, [c] think it ought to be extended to the times of the *Macchabees*, and that in their Hiſtory may be found that, whereby all that is here ſpoken may be well ſaid to have been fulfilled. But with none of theſe are the *Jews* ſatisfy'd, and therefore look on this Prophecie as not yet fulfilled, but to belong to the times of the reſtoring their captivity, the bringing down all their Enemies, and reeſtabliſhing their Kingdom under the *Meſſiah*, whom they yet expect, and [d] by thoſe many Nations underſtand, Some of them which at that time ſhall come up with *Gog* and *Magog*, being, though they promiſe to themſelves the deſtruction of *Zion*, [e] by God ſtirred up and gathered together, that they may be themſelves deſtroyed: Others, the Armies of the *Romans*, by whom *Jeruſalem* was ſacked, and the ſecond Temple deſtroyed, and alſo ſuch [f] Armies of the Chriſtians and of Saracens alſo, as afterwards invaded, or ſhall hereafter at that time of reſtoring the captivity, be gathered by God to that place, and there be deſtroyed, or, (as before) the Armies of *Gog* and *Magog*; and according to their ſeveral fancies expect the fulfilling of all theſe things here ſaid: whoſe dreams as Chriſtians do deſervedly reject, ſo in this do they (at leaſt divers of them) join iſſue with them, that what ever elſe may be ſaid otherwiſe to have been done towards the fulfilling of the things here ſaid, as to the deſtruction of the *Aſſyrians*, or the *Chaldeans*, or thoſe of diverſe Nations in the time of the *Maccabees*, yet the full completion of them to belong to the times of *Meſſiah* or Chriſt, (not yet to be expected, as the *Jews* would have it, but already come) under whom they have been and are manifeſtly fulfilled. But then things are Spiritually (as before was obſerved) not carnally to be underſtood, and the Daughter of *Zion* not to be the Earthly *Jeruſalem*, but the Church of Chriſt, which indeed (as was above ſaid) from *Jeruſalem* took its firſt riſe, and thence ſpread it ſelf over the face of the Earth, and brought under many Nations and much People. With what rage and malice both at the beginning and in ſucceeding times they gathered themſelves againſt her, is manifeſt: yet were they by the power of Chriſt, the ſword of his Spirit, and Scepter of his word, and by thoſe whom he imploy'd, furniſhing them with *weapons not carnal, but mighty through God to the pulling down of ſtrong holds, and to the caſting down imaginations, and every high thing that ſhould exalt it ſelf againſt the knowledge of God, and to the bringing into captivity every thought to the obedience of Chriſt*, gathered into his floor, brought down, and put under his feet, willingly ſubjecting themſelves in obedience to him, and conſecrating and dedicating themſelves and their ſubſtance to his honour. Did we look on things after the fleſh, or according to worldly concerns, it might not be hard to ſhew that the Chriſtians (under Godly Emperours) have had ſo great victories over the inſulting Enemies of the Church, as might, according to the letter of this Prophecy be juſtlier ſaid to have been a fulfilling thereof than any things by thoſe of the *Jewiſh* Church: but Chriſt having declared his Kingdom not to be of this World, we are not ſo much to judge of his conqueſts by what hath been wrought by the Arm of fleſh, though by his power and in his Name, as by thoſe wrought by the Sword of the Spirit, *not againſt fleſh and blood, but againſt Principalities and Powers, againſt the rulers of the darkneſs of this World, againſt ſpiritual wickedneſs in high places*, *Eph.* 6. 12. againſt the rebellious minds of obſtinate Men to the ſubjecting all to himſelf. It is obſerved by [g] ſome concerning this Prophecie, that it is to be in fulfilling to the ſecond coming of Chriſt, (*for he muſt reign till he hath put all things under his feet*, 1 *Cor.* 15. 25.) In that day certainly will it appear how the things here ſpoken (as every other word of God) have without the failing of one tittle, been fully made good, though perhaps till then, Men will not well agree concerning the manner how, or time when.

b *Grot.* c *Sanctius.* d *Aben Ezra.* e *R. D. Kimchi.* f *Abarbinel.* g *Calvin.*

CHAP.

CHAP. V.

VER. 1. *Now gather thy ſelf in Troups, O Daughter of Troups: he hath laid ſiege againſt us: they ſhall ſmite the Judge of Iſrael with a rod upon the cheek.*

NOw *gather thy ſelf in Troups, O daughter of Troups, &c.*] It will not be eaſy in few words to give account of the different expoſitions of theſe words, which are found in Interpreters, or to paſs judgment between them. They differ in giving the ſignification of ſome of them; & then in applying them. The grounds of which that we may ſee, it is to be obſerved that the root גדד *Gadad* (from whence is the word תתגדדי *Tithgodedi*, rendred by ours *Gather thy ſelf in Troups*, and the word גדוד *Gedud* rendred *Troups*) hath two ſignifications uſually attributed to it, one of *gathering together in Troups*, the other of *Cutting*, and hence have Interpreters, according to their different judgments, taken occaſion of different interpretations. As for the firſt word [a] Some taking it from the firſt of thoſe ſignifications, render it, *Now ſhalt thou gather thy ſelf together*, or, *Gather thy ſelf together in Troups*, or, *Troup together*; Others, [b] *Thou ſhalt be compaſſed and beſet with Troups*, or *invaded by Troups*, or [c] *Now ſhalt thou go forth in Troups*, or *Thou* [d] *ſhalt make an impreſſion*, or, *give an onſet*, and the like. To this ſeems the *Greek* alſo to have reſpect, rendring it, *Now ſhall be ſhut* or *blocked up the Daughter with a ſhutting or blocking up*, that is, ſo ſhut or blocked up with Troups ſurrounding her [e] that ſhe ſhall not be able to go forth. Although if we ſhould take their meaning from the *Arab* printed verſion, which moſtly follows the *Greek*, and here renders, *Now ſhall be hedged up the Daughter of Ephraim with an hedge*, one might think, that by miſtake of a letter, they deriv'd it from גדר *Gadar*, which ſignifies to *hedge*, or, *wall about*, inſtead of גדד *Gadad* to *gather in Troups*, putting ר *r* for ד *d* which differ in the *Hebrew* very little. Others preferring the latter ſignification, render, [f] Some, *Thou ſhalt be deſtroyed*, or, *ſpoiled*; [g] Others, *Thou ſhalt be cut off*; [h] Others, *Thou ſhalt be wounded*. The ſame word, in the form here uſed, is alſo elſewhere uſed for *cutting ones ſelf in token of ſorrow* or *mourning*, *Deut.* 14. 1. and may perhaps in that ſenſe be here appliable, *Now cut thy ſelf, &c.*

Accordingly do they differ in rendring the Noun, Some rendring, *O* [i] *Daughter of Troup*, or *Troups*; (or, *Thou that haſt an Army*, or *Armies*,) Others, [k] *Of the ſpoiler*, or *robber*, [m] Others, *Daughter of the cutter off*.

More difference yet is there in the application of the words as to the perſon ſpoken to. To *Jeruſalem*, ſay Some, they are directed, and all of them concern her, ſo as to ſhew what ſhall befall her and the reaſon why, to this ſenſe, *O Jeruſalem Daughter of the ſpoiler*, or *robber*, (which art full of ſpoilers and robbers, or which haſt great ſtore of military Troups,) *now ſhalt thou be ſpoiled, thou which didſt lay ſiege againſt*, or in hoſtile manner deal with *us*, [n] the Prophets and meſſengers of God, and in which *they ſhall ſmite the judge of Iſrael*, Chriſt himſelf, *with a rod on the cheek*. The ſenſe is harſh in reſpect both to the conſtruction and to the coherence. For if there be any coherence between theſe and the following words (as there manifeſtly is) theſe things muſt be fulfilled before Chriſt was to be born in *Bethleem*, and ſo he that was after to be born could not be he that is here ſaid ſhould be ſmitten, (which exception lies againſt all others [o] who would have by this *judge of Iſrael* to be underſtood the *Meſſiah*, or Chriſt, however differently they expound the former words.)

It is a clearer ſenſe which is given by others, who taking *Jeruſalem* for the perſon ſpoken to, in the former part of the verſe, take their Enemies as ſpoken of in the latter part; ſo making it a repetition or farther declaration of thoſe evills above threatned to *Jeruſalem*, which ſhe ſhould certainly expect to undergo; and telling by whom, and in what manner, or how far they ſhould be inflicted on her: and that, whether the former words be interpreted in that ſignification already mention'd, or in the others alſo above ſpoken of. If in the ſame ſignification that thoſe Expoſitors already mentioned take them, then thus, *Now, ere long, thou ſhalt be ſpoiled*, [p] *O Daughter of the ſpoiler*, or *robber*, &c. *for he*, that is, the Enemy, *hath laid ſiege*, i.e. ſhall certainly do it, (ſpeaking of the thing [q] as already done, in token of the undoubted certainty of it in its time by God determined:) and ſhall ſo far prevail, and bring them under, as by way of contempt *to ſmite the judge* (or *judges*, taking here the ſingular in the ſenſe of the plural,) i. e. the chief Men, the Governours and Rulers of the People of *Iſrael*, *with a rod upon the cheek*, as being in their power to abuſe them and deal with them as they pleaſed.

Of the ſame concern as to the *Jews* do Others alſo make this paſſage, who yet render the firſt words in the other of the two ſignifications mentioned, viz. of *being gathered in Troups*,

a *Pagninus, Rashi, Jun. Trem. &c.* b *Michlal Yophe, Munſter. Druſius, and ſee Kimchi.* c *Interlineary.* d *Caſtalio.* e *Calvin.* f *Vulg. Lat.* g *Grot.* h *R. Tanch. Abarb.* i *R. Tanch.* l *Vulg. Lat.* m *Grot.* n *See in Chriſt. à Caſtro.* o *Aben Ezra. Capell. Crit. Sac. pag.* 246. p *Pelicanus.* q *Tanch.*

whether thus, *Now thou ſhalt be invaded* or *compaſſed by hoſtile Troups O Jeruſalem*, therefore [r] deſervedly called *Daughter of Troups*, i. e. the aſſembly or rendezvous and meeting place of Troups that come againſt thee: *he* (the Enemy) *hath laid ſiege againſt us*, (of *Jeruſalem* i. e. ſhall certainly, in that time determined, beſiege, &c. Or, [s] *Now ſhalt thou be gathered in Troups*, or, all thy troups be gathered, and ſhut up together in thee, not able to go forth, *O Daughter of Troups*, (which hadſt, and wert wont to ſend forth many troups:) *for he*, (that is, the Enemy) *hath laid ſiege*, &c. Or Imperatively, (as the Future Indifferently may be rendred either as Future or Imperative) *Now*, (things being thus ordered by God) *gather thy ſelf in Troups, thou Daughter of Troups*, [t] that wert wont to have and ſend out many Troups to ſpoil others, now *aſſemble thy troups*, and gather all thy forces together, to reſiſt the Enemy, and ſave thy ſelf if thou canſt: all ſhall be in vain; *for he*, the Enemy, *hath laid ſiege*, ſhall as certainly lay ſiege as if it were already done, *againſt us* (the Prophet ſpeaking in the perſon of the People, or making himſelf one of them,) and ſhall ſo far prevail, as to *ſmite* even *the judge of Iſrael, with a rod on the cheek*, i. e. moſt contumeliouſly uſe the chief among us, abuſe and vilify them; which is the import of that expreſſion.

According to theſe expoſitions, *Jeruſalem*, or the People of the *Jews*, is here bid to expect thoſe evils before intimated, chap. v. 9, 10, 11. and told that they ſhall certainly and inevitably befal them before they ſhall enjoy thoſe good things, and obtain that redemption and victory promiſed there, verſ. 10, 12. God hath threatned the one in the firſt place, and promiſed the other after to ſucceed, and in making good both in their due time, will he ſhew his veracity. This verſe concerns the evils that they ſhall ſuffer, and then in the following is farther aſſurance given of their redemption, and Redeemer, or, Saviour. Againſt theſe latter interpretations, there is no apparent objection from either the ſignification, or conſtruction, or coherence of the words, with either what preceeds or follows; yet do Others prefer a different way of expounding them, by underſtanding, the perſon ſpoken to of the Enemy, not of *Jeruſalem* it ſelf. But great variety is there between them in aſſigning who is the Enemy then meant. It will not be needful to inſiſt on that expoſition, though of a very [u] learned Man, which would have theſe words directed againſt Gentiliſm, or Heatheniſm in general, all thoſe falſe Religions which ſet themſelves againſt Chriſt and Chriſtianity, and contumeliouſly uſed and derided them, and perſecuted them, to tell them, that though they abounded in Troups and number, yet they ſhould be brought to nought by the preaching of the Apoſtles, and the prevailing power of the Goſpel: for this rather ſhews how the words may be applied, than gives the prime litteral meaning of them, which we ſeek for. But who is then the Enemy ſpoken to and of? *Rome*, or the *Romans* ſay [x] Some, and their forces under *Titus* which ſacked *Jeruſalem*, to this ſenſe, *Now thou ſhalt aſſemble thy Troups, O Daughter of Troups*, (*Rome*, that haſt ſo many Troups) *that thou mayeſt lay ſiege againſt Jeruſalem*, and *thy Men ſhall ſmite*, &c. Or, as others [y] *Now ſhalt thou be ſpoiled or cut off, or compaſſed with troups, O Jeruſalem, Daughter of Troups*: *for*, thine Enemy, viz. the *Romans*, *ſhall lay ſiege* and prevail againſt thee; or as a [z] learned Jew, *Now cut and make bald thy ſelf* (viz. in token of ſorrow as *Deut.* 14. 1.) for the many evils that thou ſhalt ſuffer, *O Daughter of Troups*, thou which ſenteſt ſo often many troups to diſtreſs *Jeruſalem* and lay her waſt (viz. the *Romans* and other Nations with them;) for God at length in his appointed time, ſhall bring thee there to take vengeance of thee, in the place where thou didſt that miſchief. [a] Which vengeance he ſaith God will bring on them for two cauſes mentioned. Firſt, becauſe they laid ſiege againſt *Jeruſalem*, when they took it, and deſtroyed the ſecond Temple. Secondly, becauſe they uſed contumeliouſly the chief of the *Jews*, whom they carried captives, as is ſhewed by the expreſſion of *ſmiting with a rod upon the cheek*. Theſe, though otherwiſe differing, yet in this agreeing, that they underſtand by the Enemy ſpoken of, the *Romans* who took *Jeruſalem* and deſtroyed the Temple, are all liable to a common objection, viz. that the things here ſpoken according to the ſeries of the words, were to be fulfilled before that ruler in *Iſrael*, propheſied of in the words next following, to wit the *Meſſiah*, was to *come forth out of Bethleem*, that is, to be born there; whereas the ſiege and deſtruction of *Jeruſalem* and the Temple were after Chriſts time. To the ſame exception, lies open alſo the opinion of other [b] *Jews*, who by the Enemy here pointed out underſtand the numerous Armies of *Gog* and *Magog*, which they will have to be yet to come againſt *Jeruſalem* long ſince deſtroyed. But if they ſay this objection toucheth them not, becauſe they hold the *Meſſiah* is not yet come, we muſt anſwer, that we are aſſured by the fulfilling as of all other Prophecies concerning him, ſo of that immediatly following, (as in the conſideration of it will appear) that he is already come, and that *Jeſus* our *Chriſt* was he, and therefore their obſtinate denying of that truth, doth not juſtify their errour or miſtake in this interpretation, which perhaps they therefore take up, that they may ſeem to have

r *Kimchi.* s *Calvin.* t *Deodat. Dutch-notes.* u *Arias Montanus.* x *Vatablus.* y *Lyra. Chriſt. à Caſtro.* z *Abarb.* a *Abarb.* b *R. D. Kimchi, Michlal Yophe.*

ſome

ſome colour for that grand errour and their obſtinacy in it, by ſaying ſuch things ought to be done before the coming of the *Meſſiah*, which are not yet done, and that therefore they cannot believe him to be yet come. As for what [c]Some anſwer here, that the particle *Now*, ſeems to import a time nearer to the Prophets uttering this Prophecy, than the coming of the *Roman* Armies was, it is perhaps not much to be inſiſted on, becauſe that [d]may be interpreted of its due time, or time determined for it by God, to whom even what was fartheſt of, was then at preſent. [e]But Others therefore more probably by the Enemies here meant underſtand the *Aſſyrians* under *Senacherib* (whom alſo they underſtand by thoſe many Nations mentioned chapter 4. 11.) and that theſe words are a threatning of cutting off, or deſtruction to them. What is elſewhere threatned to them, ſee *Iſaiah* 10. 12. *&c.* and chap. 33. 1. and what deſtruction befel them chapter 37. 36. *&c.* as likewiſe, 2 *Kings* 19. 35. *&c.* Againſt this expoſition, appears nothing in the words, or context, which may be objected, if *Senacheribs* ſending a great Army to *Jeruſalem* by *Rabſhakeh*, and *Rabſhakehs* inſolent carriage towards the King and his Meſſengers, and reproachful language, and *Senacheribs* own blaſphemous letter to the ſame purpoſe, may ſeem ſufficient to make good what is ſaid, *he hath laid ſiege againſt us, they ſhall ſmite the judge of Iſrael with a rod on the cheek*; and [f]then may the former words be expounded either, [g]*Now in the mean while ſhalt thou gather together thy Troops, O Aſſyria Daughter of Troops, and bring thy Army which ſhall lay ſiege, &c.* or in the other ſignification, *now ſhalt thou be cut off, or deſtroyed, O Daughter of Troops*, or, the ſpoiler [h]that uſeſt to ſend out thy troops to ſpoil others. Yet do others prefer to apply what is ſaid, to the *Babylonians* or *Chaldeans*, who with numerous Armies did both beſiege and take *Jeruſalem*, and deſpitefully uſed the King *Zedekiah*, and ſlew his Sons, and then put out his eyes, and bound him with fetters of Braſs, and carried him to *Babylon*, and ſlew alſo their Prieſts and Nobles, 2 *Kings* 25. 1. and that whether the former words be expounded according to the one of the forementioned ſignifications, or the other, either to this ſenſe, *Now gather thy ſelf in Troops*, or, *prepare thy Army, O Daughter of Troops, which may lay ſiege againſt us and ſmite, &c.*] for ſo far ſhalt thou prevail: but then thoſe judgments denounced, chapter 6. 12. ſhall befal thee, and *Iſrael* ſhall have a redeemer, as follows here in the next verſe: Or, *Now in the time appointed ſhalt thou be ſpoiled, O Daughter of Troops*, or owner of that Army *which laid*, (or ſhall lay) *ſiege againſt us, and which ſmote* (or, ſhall ſmite, &c.) or, *Now ſhalt thou be cut off*, or, ſpoiled, *O Babylon Daughter of the cutter off*, or, ſpoiler, (viz. [i]Nimrod the great ſpoiler (*who haſt laid ſiege to us and ſmitten, &c.* or, [k]*Now ſhalt thou cut and tear thy ſelf* for ſorrow, *O Daughter, &c.* But among all that go this way (againſt which lies no apparent exception) none more perſpicuouſly makes out the ſenſe, together with the coherence and conſtruction, than a learned [l]*Jew*, thus. Having deſcribed what ſhould befal them, that they ſhould be led captive to *Babylon*, and how the *Chaldeans* ſhould prevail over them, and then promiſed that in a ſhort time they ſhould be releaſed, he declares that it ſhould be by cutting off the Empire of the *Chaldeans*, as it came to paſs; and therefore, as addreſſing his ſpeech to them, ſaith, *Thou ſhalt be wounded*, or *Be thou alſo wounded*, or *cut with the ſword* of the Enemy, that is, taſt of that which thou haſt made us taſt, *O Daughter of Troops*, i. e. owner of that Army which *hath laid*, i. e. ſhall ſurely lay (for it was not yet done, according to the uſual language of the Prophets, ſpeaking of what ſhall certainly be as already done) *ſiege againſt us*, and *which ſhall ſmite the judge of Iſrael with a rod on the cheek*, meaning their contumelious uſage of their King *Zedekiah*, i. e. This ſhall befall thee, becauſe thou haſt done theſe things in beſieging us, and deſpitefully uſing our Prince and King. And then having intimated what contempt ſhall befal the houſe of *David*, he ſubjoins (according to Gods uſual method) a declaration of what dignity they ſhall again attain to, in the time of their reſtauration, ſaying, *But thou Bethleem, &c.* So will the coherence of the words one with another be manifeſt, and that there is in theſe words a Prophecy of the firſt (i. e. the *Babyloniſh*) captivity, and the firſt reſtauration, i. e. that from that captivity, and not meant as ſome other, as we have ſeen, would have it, of the deſtruction of *Jeruſalem*, and ſecond captivity, as they call it, by the *Romans*, from which they are not reſtored. And what he ſubjoins, *And thou Bethleem Ephratah, &c.* will be a promiſe to the houſe of *David* of the return of the Kingdom to them, to be expected in the time of the *Meſſiah*. And ſo according to this way of expoſition, is a plain way made, to the conſideration of thoſe words, which concern the Kingdom of the *Meſſiah*, whom they expected, and we ſay is already come, *viz.*

c *Ribera, Ch. à Caſtro.* d *See Kimchi and Abarb.* e *Ch. à Caſtro. Menochius, Tirinus.* f *Ch. à Caſtro.* g *Tirinus.* h *Ch. à Caſtro.* i *Grot.* k *Pelicanus.* l *R. Tanchum.*

v. 2. ***But thou Beth-leem Ephratah,*** though ***thou be little among the thousands of Judah,*** yet ***out of thee shall he come forth unto me,*** that is ***to be ruler in Israel: whose goings forth*** have been ***from of old, from everlasting.***

But thou Bethleem Ephrata, &c.] These words being a Prophecy concerning him, in and by whom God would make good to his People that redemption, and those good things promis'd to succeed the evils, which they should first suffer, describe him by the place of his nativity, and condition of his person; as will appear by considering them in order. *Thou Bethleem Ephrata*, i. e. *Bethleem* of *Judeah*, *Mat.* the 2. 1. or which was in the land of *Judah*, as there ver. 6. where these words are cited, it is called, and so also *Bethleem Judah Jud.* 17. 7. 19. 1. and *Ruth* 1. 1. *&c.* in which Book, chap. 6. 11. is the Name of *Ephratah* also mentioned, both being names of the same Town, as appears from *Gen.* 35. 19. and both here joyned distinguish it from another Town called by one of them, to wit *Bethleem*, which was in the lot of the Tribe of *Zabulon* mentioned, *Jos.* 19. 15. In this Town here spoken of did *Davids* Father live, and he was born, 1 *Sam.* 17. 12. *Joh.* 7. 42. *Though thou be little among the thousands of Judah.* These words cited, *Mat.* 2. 6. are there read, *Thou art not the least among the Princes of Judah*, which sense seems allmost contrary to what is here read, according to the ordinary Translations (*art little.*) To solve the seeming contrariety, expositors have sought out several waies, amongst which are these, First, that which our Translation gives, by supplying the word *though* as understood. Secondly, that of others reading the words interrogatively, *Art thou little?* and that of [m] Others, *It's little that thou be, &c.* By all which the sense will be brought to be near the same in both places. But the plainest way of reconciling them seems that which [n] a learned *Jew*, who probably never knew what is written in St. *Matthew*, and would certainly never have strained to say what should make for justifying the Gospel, or advantage of Christians, gives us, which is this, that the word צָעִיר *Tsair* here used in the *Hebrew*, and by Interpreters usually rendred *little*, hath two significations, viz. *little*, and *great*, or *of great note and esteem*, and that in this latter sense it is here to be understood in this place. That the word hath both these significations (as many other words have both in the *Hebrew* and other languages, and in contrary senses) he proves [o] by instancing in other places, in which though frequently it signifies *little*, it is to be rendred, *great*, or *chief*, or *Prime*. (The same is affirmed [p] by others of good autority and among the chief Masters of their language.) His words are to this purpose; whereas others take this as spoken by way of diminution to that City or Family of that Tribe, as if it were not worthy to have the Kingdom over *Israel* peculiar to it, unless God had peculiarly chosen *David*, because he was acceptable in his sight, from whom their Grandfather they inherited that right, it is a better way to understand the word, צָעִיר *Tsair* in the contrary notion, of *Chief*, or *ruler*, that the meaning may be, *thou shalt be chief, Prince*, or *ruler among the thousands of Judah.* So that if that rendring of their ancients in *reporting* this Prophecy in St. *Matthew*, viz. *not least* (which is all one with *great in renoun*) had been shewed him, he must have acknowledged it to be the true meaning of the word in the Prophet. And with great Emphasis seems that word here put which signifies at once both *little* and *great*, or, *of great renoun*, to shew that as some other things which are little in bulk or quantity, are yet in other regards of more esteem and value above others in sight greater, so it was with *Bethleem*, though perhaps otherwise little in number, bigness, or account, among the thousands of *Judah*, or, as in St. *Matthew*, *among the Princes of Judah*, which in sense is all one, alluding to the custom of the *Israelites* [q] of dividing their Tribes into thousands (as among us the Shires are divided into Hundreds) over every one of which thousands was a Prince or chief: so that to say among the thousands, or Princes (*viz.* of those thousands) is all one. The same word which is here used and signifieth *a thousand*, *Judg.* 6. 15. is rendred *family*, and so here is by Some [r] *Jews* expounded *families*, by [s] Others, *Cities.* To say, *thousands*, or *Princes of thousands*, or *Families*, or *Cities*, will be in this regard as to the meaning all one. And though in any regard *Bethleem* among these might according to the one signification of the word be accounted *little*, yet indeed the other signification did deservedly agree to that place, of being *not least*, yea great and illustrious, even chief and Prince among them. That by which its was so ennobled follows, because, *out of thee shall he come forth unto me, that is to be ruler in Israel*, i. e. that it was to be the birth place of the great ruler by God promised to *Israel* to save them.

Out of thee shall he come forth, That is, in thee shall be born, for so this word that signifieth *to come forth* is [t] else where used, as *Gen.* 25. and *Isa.* 11. 1. And that in this sense it is here to be taken appears by that answer, which by the chief Priests and Scribes of old was

m *De Dieu.* n *R. Tanch.* o *See Porta Mosis, Chaldee Paraph. and Zach.* 13. 7. *in Syriack and Greek, and Arab.* p *Abu Walid. Glos. Heb. Arab.* q *See Hammond on Matth.* 2. *and See Sam* 10. 19. *Exod.* 18. 25. r *Rashi, Abarb.* s *R. D. Kimchi.* t *Grotius.*

given

given to *Herod* the King enquiring of them where Christ should be born, *Mat.* 2. 5. 6. they readily answering to him, that he was to be born in *Bethleem* of *Judea*, because it was so spoken in the Prophet here, that out of *Bethleem* should come a Governour that should rule Gods People *Israel*; and likewise by what we read, *Joh.* 7. 41, 42. where some by mistake thinking that Christ, because he had been much conversant in *Galilee*, was born there, thought that a sufficient proof to deny him to be the promised *Messiah*, because (as from this Prophecy I suppose they had their only ground which they took for undoubted) that he was to come of the Seed of *David*, and out of the Town of *Bethleem* where *David* was. None could they then acknowledge *for the Christ*, who was not born in that Town. And to their Interpretation must we stick that we may not give advantage to the latter *Jews*, who think it sufficient for the fulfilling what is here said, that he was to have his extract from *Bethleem*, [u] from the lineage of *David* who was there born, though himself was born elsewhere; probably to avoid the argument of the Christians of old, who thought it a proof, (as appears out of [x] *Tertullian*) that Christ was already come, because *Bethleem* was now brought to ruine and not inhabited by the *Jews*, that there might be any probability of any other Christ than him whom we acknowledge to be born there. In our Lord Christ did both these concurr, that he was both a [y] *branch out of the root of Jesse* the *Bethleemite*, [z] of the house and lineage of *David*, and also (God so directing it by his providence) *born in Bethleem*. So that in him all that can be by this expression in this Prophecy understood or expected, was fully completed: as also what is farther expressed, that he, that was *to come forth out of Bethleem*, to have his rise thence, and that for the place of his Nativity, was *to be ruler in Israel*. Who he is, that is spoken of as so, is inquired. An ancient [a] Commentator mentioning some, who would have it *Hezekiah*, saith of them that they do more *Judaize* than the *Jews* themselves, for so little do the things here spoken of agree to *Hezekiah*, who was not born in *Bethleem*, (if he were not born before this promise of one to be born, as probably he was) that the *Jews* themselves would not go to attribute them to him. And the same censure will in great part take hold on those, who attribute them to *Zorobabel*, who neither was born there, and in whom such other things as are here spoken [b] cannot by any means be said to have been made good. For though by what is delivered by some [c] ancient Fathers of the Christian Church, we may think that heretofore some *Jews* did avow the person here spoken of to be *Zorobabel*: yet, those [d] who better considered the matter, and have given us their mind in writing, say no such thing, but unanimously (none we suppose contradicting) affirm, that person to be the *Messiah*, or King *Messiah*: in which so far they agree with us Christians, but with great difference otherwise, they affirming the words to note such a *Messiah*, as is not yet come, and labouring from these and the following words to prove it, we, that he that is here promised, the true *Messiah*, is already come, and that these words prove that he is so, and that it appears from them, that our Lord Jesus Christ is he that should and did come forth of *Bethleem*, and he ruleth in *Israel*. As this is here foretold of our Saviour Christ, so when he was now to be born into the World, the *Angel* bringing to his Mother the good tidings thereof, saith *Luk.* 1. 32, 33. *The Lord shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end*; and this was made good in him. But here the [e] *Jews* object, *Jesus* ruled not in, or over *Israel*, but they ruled over him, and put him to Death, and as yet neither do believe in him or serve him. The answer to which is easy: they did indeed and had power over him so far, but not to hinder or impair his Dominion over them here promised: but more to discover the true Nature of it, which they were and continue mistaken in, and to further the manifestation and propagation of it, not only over *Israel* in the narrow sense wherein they appropriate it to themselves alone, who are *Israel* according to the flesh only, but over the whole *Israel* of God, all those that truly know him and believe in him, and are his chosen People. Herein was the mistake of their ancestors, and is still theirs, that they expected him to be a carnal ruler, whereas his dominion was to be spiritual, as he declares that *his Kingdom was not of this World*, which duly observed is an answer to all their Cavils. Had his Kingdom been of this World, *his servants would have fought that he should not have been delivered to the Jews*, *Joh.* 18. 36. and whose service could he not, in that kind, have commanded, whose * command even the winds and waves, yea the Devils themselves obeyed? who by his word cured the Blind, Deaf, Dumb, and Lame, and every way impotent, raised Men from Death to Life, and could have obtained from his Father more than twelve legions of *Angels* for his guard, *Mat.* 26. 53. Or could he not by the bare breath of his mouth, have made all his Enemies fall to the ground, as

u *R. D. Kimchi, Abarb.* x *His Book against the Jews chap.* 13. *edit. Rigalt.* y *Isa.* 11. 1. z *Luk.* 2. 4. a *Lyra.*
b *For so R. Tanch. confesseth on ver.* 3. c *Theophylact on the second of Matthew.* d *Chaldee paraphrast. R. Solomon, R. D. Kimchi, Abarb. R. Tanchum, Nitzachon.* e *R. D. Kimchi, Nitzachon.* * *Mat.* 7. 27. *Luk.* 8. 25.

he

he did ſome of them that came to take him? *Joh.* 18. 6. But then how ſhould the Scriptures have been fulfilled, *Luke* 24. 46. thus far *it behoved him to ſuffer*, for fulfilling them, *and through* [f] *ſuffering, enter into his Glory.* It behoved him to be *lifted up upon the Croſs that he might draw all Men to him, Joh.* 12. 32. His ſo far ſubmitting himſelf did not diminiſh but encreaſe the Glory of his Dominion. That blaſphemous ſcoff of the ancient *Jews, Mat.* 27. 42. [g] *If he be the King of Iſrael let him now come down from the Croſs and we will believe in him,* could not then hinder many as well of the *Jews* as of other Nations from coming in to him, and believing that he was truly the King of *Iſrael,* and the obſtinacy of many of their poſterity in ſtill perſiſting to ſay, *we will not have this Man,* whom our Anceſtors Crucified, [h] *to reign over us,* muſt not beat us off from acknowledging this Prophecy ſo far fulfilled in him, as that he was the perſon here ſpoken of, that ſhould come forth to God out of *Bethleem* and be ruler in *Iſrael*; but (conſidering how all the other Prophecies ſeeming to them to croſs this, were together reconciled and jointly fulfilled in and by him) to infer with the Apoſtle *Peter, Acts,* 2. 36. *therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye crucified, both Lord and Chriſt.* Thoſe that do otherwiſe and will not acknowledge him ſo, do not prove him not to be ſo, but themſelves not to be the [i] *Iſrael* of God, though inſiſting on the outward priviledges of the fleſh they call themſelves *Iſrael.* That is the true *Iſrael* in which he ruleth, not by a carnal Scepter or Weapons but by his word, of which his Scepter the greateſt part of the World hath ſo many years ſeen and acknowledged the power: and that therefore which moſt concerns us, is, not being moved by the groundleſs cavils of *Jews,* or any other againſt his Dominion, by yielding him willing obedience, to approve our ſelves in the number of thoſe, in and over whom he ruleth, ſo ſhall we approve our ſelves to be the [k] true *Iſrael* of God, whilſt others falſly and in vain ſo call themſelves. Where he is not ruler, there is no true *Iſrael.*

Whoſe goings forth have been from of old, from everlaſting, or, (as in the margin) *the daies of eternity.* He goes on in deſcribing of him, who he ſaith ſhould come out of *Bethleem,* and be ruler in *Iſrael,* by another more eminent coming or going forth than that from that place, even before that place was, from all Eternity, which is ſo ſignal a Deſcription of the Divine generation before all time, or, that going forth from everlaſting of Chriſt the Eternal Son of God, God of the ſubſtance of the Father begotten before all worlds, and afterwards in *time* (according to what is ſaid, that he ſhould come forth of *Bethleem*) made Man of the ſubſtance of his Mother and born in the World, as that it appears that this Prophecy belongs only to him, and could never be verified of any other. Yet the [l] *Jews* who deny the Divinity of Chriſt, endeavour to put us off from this proof of it, or, our ſo applying the words to him by another interpretation, *viz.* that theſe words import no more, than that his going forth, *viz.* his extraction, ſhould be from *David,* between whom and him here promiſed ſhould be a long time, a great number of years and ages, and ſo according to them it ſhould ſo only be rendred, *from of old, from daies of age,* or, *antiquity,* i. e. a long time ſince, and not *from everlaſting* or *before time,* (and ſo [m] others, who are not *Jews,* following their expoſition, think that the words may well enough be applied to *Zorobabel* who was of the poſterity of *David,* who was originally from *Bethleem,* and ſo had anciently his extraction thence. But this the *Jews* themſelves do not ſay, who (as was before ſhewed) do not apply them to him, but to a *Meſſiah,* whom they yet expect to come of the lineage of *David*) Another [n] *Jew* expounds them in ſomthing different words, viz. *the cauſes of whoſe production have been from of old,* and who hath been from long time foretold of and promiſed. But the ſame anſwer will ſerve to all theſe, that we may not let go the plain meaning of the words, which our Tranſlation gives us, as an evident proof of Chriſts eternal generation, and ſo of his Divinity, ſeeing he that is Eternal muſt confeſſedly be God. Our anſwer will beſt be framed by taking the words in order, and firſt that the word מוצאתיו *Motſaotharw,* rendred *whoſe goings forth,* doth manifeſtly and properly ſo ſignifie it cannot be denied, and that it neceſſarily implies, in the Perſon of whom it is ſpoken, and having been or gone forth actually, when or before the Prophet ſpake theſe words. In the former words where he ſpeaks of his being born in after time (which was to come to paſs after the uttering this Prophecy) he puts the Future tenſe [*ſhall come forth,*] but here ſpeaking of a going forth, which was before that time from of old, the preter tenſe muſt needs be underſtood, and is well ſupplied in our Tranſlation, by [*have been,*] the Verb ſubſtantive being according to the uſual property of the *Hebrew* language not expreſſed but underſtood. We ſay it is well ſupplied by the tenſe denoting the time paſt; for the future can here have no place: it will be no ſenſe to ſay a thing ſhall be from of old: that would be to confound paſt and to come in one. This going forth having been from of old, cannot be ſaid to have been made good, by the being of the perſon ſpoken of in his anceſtors loins, nor by the cauſes of his being having been of old. That would

f *Luk.* 24. 26. g *Marc.* 15. 32. h *Luk.* 19. 14. i *See Romans* 9. 6. k *Galat.* 6. 16. l *R. D. Kimchi, Abarbinel.* m *Grotius.* n *R. Tanchum.*

note

note only that there was then a possibillity of his coming forth, not be properly called an actual going forth, as it is here called, no more than 'twould be proper to say, that in *Adam's* time all Men had their goings forth, or were then born and in actual beings, because they were all then in *Adam's* loins, and there were then causes which should in after times produce them. To say then that the person here spoken of had his goings forth, because he was to come forth out of the family of *David*, after this was spoken, can be no proper exposition of this word, because it denotes goings forth that had actually been, not that were to come. Neither if he had been actually born in *Davids* time, or any of his ancestors before him (altho neither he nor any of his ancestors are here expressed) could this make good what follows in the next words, *from of old, from everlasting*, or, *from daies of Eternity*. But then the rendring of those words also must be vindicated from the glosses of the *Jews*, who would have them to signify only *from some long time ago*, (some hundreds of years) and not *from Eternity*, or before time properly so called. We say therefore, that as the words here used, (to wit, קדם *Kedem*, by our Translatours rendred *of old*, and עולם *Olam*, rendred *Everlasting*) do sometimes signifie, the first, *time long since*, and the latter, *long duration of time*, whether past or to come; so they do also signify *Eternity*, of *daies and time*, (that we may so, in the language of Scriptures, which speak to Men in their own way of speaking, call that Eternal continuance which was before time or daies properly so called.) We need not seek far for proofs of this. That in *Proverb.* 8. 22, 23. may suffice for a testimony of both, where the Heavenly Wisdom saith, *God possessed me in the beginning of his way*, קדם מפעליו מאז *Kedem Miphalau Meaz, before his works of old, and I was set up*, מעולם *Meolam, from everlasting, from the beginning, or ever the Earth was*. That both those words there signifie *Eternity* is manifest by the context, this being said to be before the Earth was: and it is manifestly to be expounded, [o] as one of their own there glosseth it, *before the Creation of the World*, or, as [p] another understands it, of priority of Eternity, by priority of necessary existence, not of time properly so called, because time was afterwards created. To this may be added, as for this use of the former word קדם *Kedem*, that in *Psal.* 55. 19. *He that abideth* קדם *Kedem, of old*, i. e. *from Eternity*: and for the second, i. e. עולם *Olam*, what is said, *Psal.* 90. 2. מעולם עד עולם *Meolam ad Olam*, necessarily rendred *from everlasting to everlasting*: to omit the many other places, where it is necessary so be understood. And as for that word too which is rendred *from daies*, that also is used sometimes to signifie that *Eternity* in which was no distinction of daies or parts of time; so *Isa.* 43. 13. מיום אני הוא *Miyom ani hu*, word for word [q] *from the day I am he*; that is, as the *Jews* themselves interpret, and ours rightly render, *before the day was*, i. e. from Eternity. And so God is called according to the usual exposition, *the ancient of daies*, *Dan.* 7. 9. not that he is circumscribed by daies of the greatest number or antiquity, but Eternal. Now if these words singly, any of them, may denote Eternity; how much more, being all put together, in that order as here, must they increase and heighten the signification; and shew that, of the person here spoken of, as having actual goings forth, the nature of which is so describ'd when the words were spoken, they are in the most improv'd signification to be taken? Which will be farther confirmed by adding that advantage, which is not only urged by [r] divers Christians, but suggested by that [s] *Jew* himself, who most earnestly endeavours to deprive us of this proof for Christs being God of the substance of the Father, coeternal with his Father. To this he argues, That the Christians concluding from these words, that Jesus is God, because he had his goings forth from of old, &c. and their saying, Who is from daies of old but God? is false, because God was before the daies of old; And whereas they say his goings forth were from of old, from daies of *Olam*, (age or long ago) implies that then he went forth; but God is ancient, (or, Eternal) without beginning: And what is said from *Olam to Olam*, i. e. *from age or antiquity, and to age, thou art God*, signifies from before age or the World, as he saith there, *before the Mountains were brought forth*: and so what is said, *Proverbs* 8. 23. *I was set up Meolam, from Olam, or Age, or Antiquity*, is, *before Olam, or Age, or the World*, as he there adds *or ever the Earth was*. In this his obscure way of arguing is to be observed, that he misreports the opinion of the Christians, as if they said, Then, in age or ancient time, Christ went forth (i. e. had his beginning and was not before), whereas God had no beginning: whereas we do not say so, but that he had his going forth or emanation from the Father, his Eternal generation without beginning of time, or priority; but so as that he is coeternal with the Father. And so what he saith, as if we give to Christ a beginning of his going forth, comes to nothing, as a meer fiction of his own. But what he adds, is that which makes wholly to our advantage, i.e. that the prepositive letter or Particle *Mim*, which is here put to these words, may be, and in the places cited ought to be understood, as signifying not only *from*, but *before*. And so then may it here also be

o *R. Solomon Jarchi.* p *Aben Ezra.* q *Compare Psal.* 2. 7. r *Tarnovius, Glassius, Hacspan.* s *Kimchi.*

underſtood, and ſo is [t] by divers learned Chriſtians; and will ſo prevent any advantage, that may by any be taken from attributing here to *Kedem, of old*, or, *Teme Olam, daies of age*, any narrower ſignification, than that of *Eternity*; by rendring it, *before what was of old*, or, *the beginning*; or *before daies of Age*, (before any daies or age began,) which then will be all one with *from everlaſting*; and ſo our concluſion ſtill be confirmed, that the perſon here deſcribed by his goings forth, of that nature as the words neceſſarily require, muſt be Eternal. No other ſenſe will agree to the words ſpoken of goings forth, which were in actual being when the Prophet ſpake this; nor can they agree to any that then were not in being, as hath been ſhewed. And that the words are to be applied to our Lord Chriſt, and were ſpoken of him, hath been alſo ſhewed. All the cavils and objections of the *Jews* have nothing in them that may ſhake our Principles, or weaken our belief in him, but rather confirm them; and at once ſhew, with what vain hopes they deceive themſelves, while they will have theſe words to be a promiſe of a *Meſſiah*, and yet, denying the true *Meſſiah*, in whom they are fully made good, expect one by vertue of them, to whom they can by no means agree, viz. one who had had no actual goings forth, when theſe words were ſpoken, nor yet hath, and they do not expect that he ſhould have, till he take his whole actual being, as other Men do, at the time of his birth, being till then only in the loins of his ancient ſtock: whereas theſe words cannot be verified of any perſon, but ſuch a one as may ſay, as Chriſt of himſelf, *Joh.* 8. 58. *Before Abraham was* (much more before *David*, yea, before *Adam*, before the ancienteſt of times) *I am*, by an Eternal being. Out of what hath been ſaid may likewiſe appear, (although *Calvin* doth not deny that Chriſts Eternal being and Divinity may hence be proved,) the invalidity of another expoſition, [u] by ſome, though interpreting the words concerning Chriſt, ſo expreſſed, as to give advantage to the *Jews*, viz. that theſe goings forth of Chriſt, are ſtill to be underſtood, as the former words, of his being made Man and born at *Bethleem*, which is ſaid to have been from daies of Eternity, becauſe from all Eternity it was decreed, that there in time he ſhould be born. But, why theſe goings forth from of old, from everlaſting, which the perſon ſpoken of is ſaid to have had when this was ſpoken, cannot be the ſame with that coming forth which he ſhould have afterwards in time to come, out of *Bethleem*, by being born there, hath been ſhewed. Again, it cannot with any propriety of ſpeech be ſaid, that Gods decree maketh things actually to have been, before ever they were produced in the time determined for their production, (except other circumſtances make it neceſſary ſo to underſtand it, as according to ſome *Revelations* 13. 8. but of that place, ſee Dr. *Hammond*, who otherwiſe underſtands it.) Though by virtue thereof all things are preſent to God, and as certain to be as if they already were; yet it will not be language intelligible to Men, by taking away all diſtinction of times, to ſay, ſuch a Man hath been already born into the World, becauſe God hath decreed he ſhould be born. Add, that if it were ſufficient ſo to underſtand the words, here would be nothing more ſaid of this eminent perſon here ſignally pointed out, by ſome great thing peculiar to him, by which he ſhould be known and diſtinguiſhed from all others, than might be ſaid of any other ever after born in *Bethleem*, of all which it might be alſo verified, that their goings forth thence had been from of old, &c. becauſe their anceſtors lived there, and God had decreed they ſhould be born there. This expoſition then cannot be ſufficient or ſatisfactory. Whoſoever will ſoberly and ſeriouſly and without partiality conſider the words, ſhall perceive in this verſe, the perſon ſpoken of (who is Chriſt the true only *Meſſiah*) deſcribed, by a twofold emanation, coming, or going forth; the firſt in order of the words his birth as Man, in time, after this Prophecy uttered, at *Bethleem*; the other his Eternal emanation or generation from the Father, which he had when this was ſpoken, and from all Eternity, before the beginning of time or daies properly ſo called. The firſt of theſe, though ſingular to him, in that it was without concurrence of an Earthly Father, yet in this common to him with others, in that he was born of a Woman in time, and in *Bethleem*, and ſo ſhews him to be a Man: but the other wholly peculiar to himſelf and diſtinguiſhing him from all others, becauſe it was from Eternity before all time, and ſo ſhews him to be God Eternal and one with the Father. Before we paſs from the words, one thing more may be obſerved, to wit, concerning the wonderful aptneſs and ſuitableneſs of the word, מוצאות *Motſaoth* or *goings forth* here uſed, to the thing ſpoken of, in as much as the ſame word מוצא *Motſa*, *coming*, or, *going forth*, is uſed for expreſſing a word, which is the production and going forth of the mouth, as *Deuter.* 8. 3. מוצא פי *Motſa Pi*, and מוצא שפתים *Motſa Shephatajim*, the going forth of the lips; it is therefore very appoſitly and ſignificantly here uſed to expreſs the going forth, or eternal generation, of him who is called the word of God, of whom it is ſaid, *Joh.* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God, the ſame was in the beginning with God. All things were made by him, &c.* Which words ſhew the ſame that here is ſaid, that Chriſt (there called the *word*) had his goings forth before all time without beginning to be,

t *Hacſpan. Tarnovius, Glaſſius.* u *Calvin. Brem.*

being

being Eternal with the Father, and gave certain evidence and demonſtration of that his Eternal being, or goings forth before time, by creating and giving goings forth to time it ſelf; and all things that are dated or meaſured by time; which [a] Some alſo will have here ſignified: though doubtleſs his own Eternal being, as diſtinct from his birth at *Bethleem*, is the thing here chiefly deſcribed, and not only the manifeſtation of it in his works in time even at the beginning of it.

v. 3. *Therefore will he give them up, untill the time that ſhe which travelleth hath brought forth: then the remnant of his Brethren ſhall return unto the Children of Iſrael.*

Therefore will he give them up, until the time that ſhe which travelleth hath brought forth, &c.] How theſe words are inferred from the foregoing, as the word *therefore* ſhews them to be, will be the better perceived, when we ſhall have inquired into the meaning of them. Many and different expoſitions are given of them: that we may ſee which to prefer, ſome of them are to be taken notice of. [b] The *Jews* report a ſaying of ſome of their ancient Doctors grounded on what is here ſaid, That the Son of *David*, i. e. the *Meſſiah*, ſhould not come till the Kingdom of wickedneſs (or, [c] as Others read, the fourth Kingdom) had over ſpread the whole World for nine months, as it is ſaid, *therefore will he give them up, until the time that ſhe that travelleth hath brought forth, &c.* [d] This the latter *Jews* cite, but do not much inſiſt on the explication of it. Perhaps they received ([e] ſaith one) by tradition from the daies of the Prophets, that exactly ſo long the trouble ſpoken of ſhould endure, according to the time of a Womans going with Child. But ſeeing they labour not farther to inquire, or cannot tell us, what their Anceſtors meant, it will not concern us to trouble our ſelves about it; but rather to look, what Expoſitions they themſelves give. Such are, Firſt, [f] That God will leave *Iſrael*, or deliver them to their Enemies, till their condition ſhall be like the condition of one that is with Child, near her time of bringing forth; and then ſhall the (promiſed) ruler, with his near relations appear, and return to be, or become a ruler over the Children of *Iſrael*, as he ſaith, and *the remnant of his Brethren ſhall return unto the Children of Iſrael.* Or, as [g] Others expreſs it, In the day of Salvation (when God will bring Salvation to *Iſrael*) he ſhall deliver them into great tribulation, ſo that pangs ſhall take hold of them, as pangs of a Woman in travail, as he ſaith in *Daniel* 12. 1. *and there ſhall be a time of trouble, ſuch as never was ſince there was a Nation even to that ſame time: then the remnant of his Brethren*, i. e. of the *Meſſiah*, i. e. the Tribes of *Judah* and *Benjamin*, which were left, when the ten Tribes were led captive, *ſhall return unto*, i. e. with, *the Children of Iſrael*, the ten Tribes, viz. they and theſe, all of them ſhall return to their Land, and the King *Meſſiah* ſhall rule over them. Or, as [h] another ſaith, the ten Tribes ſhall go up firſt into the Land of *Iſrael* to war againſt the Chriſtians, and other People of the Eaſt, and North, and then their Brethren of *Judah* and *Benjamin* ſhall return, or come unto them, according to his fanciful explication of ſome foregoing paſſages, as *chap.* 4. 13. and the firſt verſe of this chapter.

The conſtruction of the words according to this expoſition muſt be with a ſupply, *unto a time like the time of her* [i. e. a woman] *that bringeth forth* [or was with Child] *and hath brought forth.* But this ſupply of *like the time* is harſh, and hath no grounds for it; as neither to ſay, that this denotes a time of ſorrow and pangs. Thoſe are yet while ſhe is in travail, and hath not yet paſſed her labour, and brought forth. When ſhe hath once brought forth, and is delivered of the Child, *her anguiſh is turned into joy, becauſe* [i] *a Man is born into the World.* And here is nothing in theſe words, that ſignifieth pain or anguiſh, but it is only ſaid word for word, *untill the time that ſhe that beareth hath brought forth.* Secondly, [k] another expoſition, by ſome of them given, is, by expounding *He* not of the Lord, but of the ruler promiſed to come forth out of *Bethleem*, and the word, *ſhall give them up*, by *ſhall permit*, or *ſuffer*, or *leave*, or *let alone*, (as it is uſed *Gen.* 20. 6. *therefore ſuffered I thee not to touch her*, word for word *gave I thee not, &c.*) Thus the *Meſſiah* ſhall ſuffer them, i. e. ſhall defer his coming to them [or helping of them] till ſuch a time, as in the former explication. Or, as Thirdly, Others give the meaning, *Till the time that ſhe that beareth hath brought forth*, i. e. till the time of birth be come, the time of appearance for him, and them; according to what is ſaid in *Iſaiah* 9. 6. *Unto us a Child is born, &c.* or, as he ſaith, *Iſaiah* 66. 8. *Zion travaileth, ſhe brought forth her Children.* Or, yet Fourthly ſomthing different, as [l] another hath it, *He ſhould give them up*, i. e. that they ſhall continue in captivity, *till the time that ſhe that travaileth*, &c. i. e. *Zion*, of which he ſaith, chap. 4. 10. *be in pain and labour to bring forth, O Daughter of Zion, like a Woman in travail*, and that in *Iſaiah* 66. which we have ſeen, without farther explication of the meaning of this bringing forth: and then, that the meaning of the words, *and the remnant of his Brethren ſhall return unto the Children of Iſ-*

a *Jun. Tremel. Pet. à Fig. See Tarnov.* b *Talmud. lib. Toma. cap.* 1. c *Talkute.* d *Kimchi.* e *Abarbinel.* f *R. Tanch.* g *R. D. Kimchi. Michlal Yoph.* h *Abarbinel.* i *Joh.* 16. 21. k *R. Tanchum.* l *Lipman in Nitzakon.*

rael is, that they all shall be comprehended under [the name of] *Israel*, and shall not be any more as two Nations, nor any more divided into two Kingdoms. These expositions have we from the *Jews*, which we have thus more largely related, because it is in a Prophecy concerning the *Messiah*, in which is the great controversie between them and us, least it may be said, that we follow our own opinions without taking notice of what they say. Besides these, there is also another exposition hinted by *Abarbinel*, as extravagant as any of the other: *viz.* Therefore, *i.e.* because the Children of *Israel* forsook the House of *David* (of which the Ruler ought alwaies to have been) God shall give them up into their Captivity, untill the time that she which travells hath brought forth, in many distresses and sorrows, so declaring that the destruction of the ten Tribes should be for that sin; And as for *Judah* and *Benjamin*, which did not forsake *David* their King, yet they also shall go into Captivity as well as the other, wherefore he saith, and the remnant of his Brethren shall return unto the Children of *Israel*, *i.e.* to go into Captivity as they went. Thus he saith the words may be also interpreted; but I suppose none else will so think, except some who, as he, will seek to say any thing, without considering whether it agrees with the words, or makes any probable or tolerable sense (as this Exposition plainly doth neither) rather than embrace the true meaning, if it make against what they are obstinately set on.

Now as for Christian Expositours there is among them also great difference in giving the meaning of this verse, [m] Some so giving it, as if it should signify, That therefore, because things should be so ordered, as before spoken, by God, he would give up the *Jews* for a while to be grievously afflicted; but their afflictions should have a joyful issue, as the sorrows of a Woman in travail, which, when she hath brought forth, are turned into joy; and that to such a Woman he compareth the Body of the People of the *Jews*; so that their sufferings under the hand of their Enemies are, [n] according to them, compared to the pangs of a travailing Woman, their deliverance to a happy birth. Or, 2ly that before the coming of the *Messiah* (Christ) the *Jews* should be delivered up for a certain time to suffer great afflictions, and then *Messiah* should stand up, &c. [o] Others, He shall deliver them up unto the time, that the Church shall by a spiritual birth ([p] the conversion of Gentiles by the Preaching of the Gospel) bring forth, and the remnant of the *Jews* also with those of the ten Tribes shall turn unto him. [q] Others, far otherwise as to the first words, *Therefore will he permit them*, that is, bear with the *Jews*, and suffer them (who were afterwards to be destroyed by the *Romans*) so long to live and remain in their Country being returned from the *Babylonish* captivity, till the Church by the preaching of the Gospel hath brought in many Brethren of the Gentiles, as well as *Israelites*, in the time betwixt the passion of Christ and the destruction of *Jerusalem*; or much to that purpose, as One in few words gives it, [r] Till the Synagogue hath brought forth Christ, or the Church, or till [s] *Gentilism* hitherto barren, hath brought forth Sons to God, Brethren to Christ.

And there is yet another Interpretation brought, in which by these words, *until the time that she that travaileth hath brought forth*, is understood the blessed Virgins bearing, and bringing forth Christ: which though [t] Some look on as forced, yet is by Others preferred before the rest, and will perhaps upon the examination be found the most simple proper and genuine among them. To the farther explanation of it may be premised, that the word rendred *therefore*, may signifie also, *but yet*, *notwithstanding*, or *nevertheless*, agreeable to its signification in the *Arabick* tongue, and, as [u] some observe it sometimes to signifie in the *Hebrew*; and then the words yield this meaning, Because God hath determined, that that ruler in *Israel*, whose goings forth have been from of old, from everlasting, shall in time come forth out of *Bethleem*, and be there being made man born of a woman; therefore till that time, till she which is to bring him forth hath there brought forth, will he give them up to be afflicted, and troubled, and not presently show to them his promised Salvation in full manner: but then after that he is come forth and manifested, his Brethren the converted Gentiles by Faith being become Children of *Abraham*, and so Brothers to this ruler, and [x] to the true *Israel*, shall return unto him, and be all together faithful subjects and members of his Kingdom, *and he shall stand, and feed*, or rule them all, &c. Or else, Though God hath certainly decreed and promised to give Salvation unto *Israel*, by him whose goings forth have been from of old, from everlasting; yet he hath determined with all, that he shall come forth unto him out of *Bethlehem*: and therefore notwithstanding the certainty of this Salvation by him promised, it shall not presently be manifested to them, but he will defer it, till she that should bring him forth, hath there brought him forth; and then shall it be manifested by his calling into his Kingdom the remnant of his Brethren, the Heathen, that shall be converted to him, who shall together with those of *Israel* turn unto him, *and he shall stand, and feed*, or rule among them *in the strength of the Lord*, &c.

m *Calvin.* n *Grotius.* o *Munster. Vat. edit. Steph. in fol.* p *See Dutch Notes.* q *Vatabl. Edit.* 4to *and* 8vo. *Hierom. Lyra. Tarnov. See Castal.* r *See Christoph. à Castro & Pelican.* s *Ribera.* t *Calvin* u *R. Tanchum on Hos.* 2. 14. x *Deodat.*

What

What is there in this explication that is forced either as to the plain and proper ſignification of the words, by all agreed on, or as to the connexion? And this Prophecy ſo underſtood will well agree with that of *Iſaiah* 7. 14. where, as a ſign of Salvation to them, and to point out the time when it ſhall be brought to them, it is ſaid, *Behold a Virgin ſhall conceive, and bear a Son*, which is the ſame that is here promiſed, and ſaid to have been made good by the bleſſed Mother of Chriſt, her bringing him forth in *Bethleem*, *Mat.* 1. 22. 23. Theſe two Prophets *Iſaiah* and *Micah* lived at the ſame time, and in their Prophecies were directed by the Spirit of God to ſpeak ſometimes the ſame things, as appeareth by what we have ſeen, chapter 4. 1, 2. and ſo both agree concerning the birth of Chriſt of a Virgin, or Mother in *Bethleem*, that he might be the Saviour of the *Iſrael* of God all the world over: for the promiſe of God was not only to *Iſrael* according to the fleſh, *but to all alſo that were far off, even as many as the Lord our God ſhould call*, *Acts* 2. 39. and all theſe are called the remnant of his bretheren, even thoſe that were before *aliens from the Common Wealth of Iſrael, and afar off, are now in Chriſt made one with them*, *Eph.* 2. 12. *&c.* all Brethren among themſelves, and all Brethren to Chriſt their ruler. Having taken on him their nature in the fleſh, he is not aſhamed to call them ſo, as the Apoſtle ſpeaketh *Heb.* 2. 11. confirming it out of *Pſal.* 22. 22. where in the perſon of Chriſt he ſaith, *I will declare thy name unto my Brethren.* And there is no reaſon to take the name of Brethren here in a narrower ſenſe, than to comprehend all the remnant, whom the Lord ſhall call, *Joel* 2. 32. whether the *Jews* or *Gentiles*, and to reſtrain it with ſome only to the *Jews*, though they were nigher of Kin to him according to the fleſh, and were firſt invited to come in. We are taught of Chriſt himſelf to give the word this latitude, when to the *Jews*, who appropriated the name to thoſe who were meerly related unto him in the fleſh, he gives anſwer, that *whoſoever ſhould believe in him, and do the will of God, is his Brother, and Siſter, and Mother*, [x] *Math.* 12. 46. *&c.* or as *Luk.* 8. 22, *My Brethren are theſe which hear the word of God and do it.* Now he, that great ruler in *Iſrael*, whoſe goings out were from everlaſting, being come forth in the time appointed out of *Bethleem*, and being there born of a Woman, and ſo [y] God manifeſted in the fleſh, and having called thoſe his Brethren unto him, and ſet up his Spiritual Kingdom among Men, it is added,

v. 4. ¶ *And he ſhall ſtand and feed in the ſtrength of the Lord, in the Majeſty of the Name of the Lord his God, and they ſhall abide: for now ſhall he be great unto the ends of the Earth.*

And he ſhall ſtand and feed, &c.] He ſhall perſiſt, and continue to feed, or ſet himſelf to feed, i. e. he ſhall with all care, and prudence, watchfulneſs, and diligence, and tenderneſs, rule, and guide, and conduct, and provide for, and ſupply with neceſſaries his Subjects, which are his flock, as a good Shepherd (to which good Princes, and rulers are uſually likened) doth his Sheep. And this he ſhall do *in the ſtrength of the Lord*, not as an ordinary Man, but as one, who hath extraordinary, and plainly divine power conferred on him from the Lord to enable him ſo to feed and rule, not to be hindred, or overpowered by any that would oppoſe him, or do wrong, or violence, and prejudice unto his flock under his protection: and *in the Majeſty of the name of the Lord his God*, ſo as plainly to evidence, that the *Majeſtatick* [z] *Name of the Lord his God* is in him, that God hath glorified him, and is glorified in and by him; *and* under the protection of his great power and Majeſty, *they* his Subjects *ſhall abide*, be in a ſure and ſteadfaſt condition, ſecure againſt all other powers: *for now*, when he ſhall enter on his rule, *ſhall he be great unto the ends of the Earth*, extending his Name, Glory, and Dominion as wide as the world, and to the utmoſt parts thereof. Theſe expreſſions (ſaith a [a] Learned *Jew*) evince, that the ruler here ſpoken of can be no other than the *Meſſiah*; not *Zorobabel*, who never attained to this height and happineſs. So ſay we; and that our Lord Chriſt is the here and elſewhere promiſed *Meſſiah*, and that all here ſpoken evidently agrees to him as fulfilled in and by him, who is that ruler in *Iſrael*, that [b] good and great Shepherd of Gods Flock, which ſtandeth and feedeth them continually, that in [c] ſafety *they go in and out and find paſture*, and defendeth them in the ſtrength of the Lord (*all power being given to him in Heaven and in Earth*, *Matthew* 28. 18.) ſo that they ſhall never periſh, *neither ſhall any pluck them out of his hand*; *for no Man is able to pluck them out of his Father's hand, who is greater than all*; *and he and his Father are one*. *Joh.* 10. 28, 29, 30. *In his Name doth he keep them*, ib. ver. 11, 12. and they ſhall therefore abide, never miſcarry under his protection. For he is and *will be with them all way unto the end of the World*. *Matthew* 28. 20. and in gathering and guiding his, will ſhew and extend the greatneſs of his power and his glory [d] unto the ends of the Earth, among all Nations, as it is this day, and ever ſhall ſo be.

x *See likewiſe Mark* 3. 35. y 1 *Tim.* 3. 16. z *Exod.* 23. 21. a *R. Tanchum.* b *Joh.* 10. 14. c *ib. ver.* 9. d *Mat.* 28. 19. *Act.* 1. 8. *Rom.* 10. 18.

He ſhall be great, that is, the name of the *Meſſiah*, ſaith *Kimchi*.

But while we apply theſe words to our Lord Chriſt, another [e] *Jew* ſteps in, and endeavours to raiſe cavils and objections out of them againſt us. Having ſaid that Chriſt is not acknowleged as ruler by *Iſrael*, which hath been already anſwered; he adds and argues from what is ſaid, *in the Majeſty of the name of the Lord his God*, that therefore he (here ſpoken of) hath a God, and therefore is not himſelf God: and if they ſay this is ſpoken of him as Man, or in reſpect of his Manhood, was Man from of old, from everlaſting? again, This King hath Brothers; again. Is it not ſo that at his birth no new thing happened? only they ſay that at the hour of his Death he reigned. Further, His Dominion is not to the ends of the Earth, *&c.*

His words are ſhort, but ſo as his meaning appears; and he thence infers that hence is proved, that the promiſed *Meſſiah* is not yet come. But theſe are ſleight cavils, and ſignify nothing to us, who profeſs that our Lord Jeſus Chriſt the Son of God, is God and Man, God of the ſubſtance of the Father begotten before the worlds, and Man of the ſubſtance of his Mother born in the word, perfect God and perfect Man, equal to the Father as touching his Godhead, and inferiour to the Father as touching his Manhood. In theſe words is nothing that may croſs what we hold and believe, but fully confirms it. In that the *Meſſias* here ſpoken of had his goings forth from of old from everlaſting, it is manifeſt that he is God, as hath been before ſhewed: in that he was in time to come forth out of *Bethleem*, and God is called his God, and Men his Brethren, it is manifeſt that he is alſo Man, partaker of fleſh and blood. But do we therefore ſay, that Man, or fleſh and blood was from everlaſting, or eternal? By no means, but that he that was Eternal God before time, was in time made Man, and ſo though in the firſt reſpect one with the Father, coequal to him, God himſelf, yet in the latter reſpect, after him and inferiour to him: ſo that one Chriſt is both God and Man, yet without confuſion of ſubſtance and natures. So that if what is affirmed of him according to one nature ſhould be objected as not agreeing to the other, and ſo a proof againſt its being in the ſame perſon, will be no more, than if any ſhould object againſt him, that affirms the reaſonable Soul of Man is incorruptible, that therefore he affirms the body, which together with that Soul makes one Man, to be alſo incorruptible. As he is one God with the Father, ſo is he the Lord and God of Men, (as *Thomas* acknowledged him, *Joh.* 20. 28.) as he is Man inferiour to the Father, ſo he calleth Men his Brethren, and their God his God. *Joh.* 20. 17.

Why he ſhould here take occaſion of objecting, that no new thing happened at his birth, I know not. Had there not, it might be an anſwer to him, that [f] his own greateſt Doctors tell him, that no new alteration in the world ought to be expected at the coming of the *Meſſiah*. But we know there did happen ſuch ſtrange things, as never did at the birth of any other, as (not to mention that he was born of a Virgin without Father on Earth, as never any other was) that ſtrange ſtar, the appearance of which made thoſe wiſe Men from the Eaſt coming to *Jeruſalem* to ask without doubt or more ado, *Where is he that is born King of the Jews?* *Mat.* 2. 1, 2. and that glorious apparition of the Angel, *Luk.* 2. 10. proclaiming to the Shepherds, *I bring you tydings of great joy, which ſhall be to all People, for unto you is born this day in the City of David* (which is *Bethleem* here ſpoken of, and the thing here ſpoken of it) *a Saviour, which is Chriſt the Lord*. What he adds, *only at the hour of Death* (or concerning the hour of his Death, for his words are obſcure) *they ſay that he reigned*, ſeems to intimate, as if he fancied that Chriſtians, becauſe they could not avoid that objection, That no ſtrange thing happened at his birth, did therefore date his Kingdom from his death; or elſe that he upbraids us, that we ſay, that he that was overcome by Death reigneth. Be his meaning what it will, his objection is of no force againſt us, who profeſs that Chriſt was both born King, and all the time of his living on Earth evidently ſhewed himſelf ſo, by ſuch means, as we have formerly ſeen; in ſo much that *Nathaniel* convinced by what he ſaw, plainly confeſſeth him ſo, *Rabbi thou art the Son of God, thou art the King of Iſrael*, *Joh.* 1. 49. and the People not doubting of it, would needs have taken him by force to make him a temporal King, as he ſhewed himſelf a ſpiritual one, *Joh.* 4. 15. beſides their openly proclaiming him ſo, *Mar.* 11. 10. *Luk.* 19. 38 and that his Death whereto he humbled himſelf, did not (notwithſtanding the blaſphemous ſcoffes of the chief among the *Jews*: *Mat.* 27. 42. *Marc.* 15. 32.) evidence that he was not a true King or put an end to his Kingdom, but more advanced it, and did but ſerve to draw his Subjects (even a great part of the world) *all Men unto him*, *Joh.* 12. 32. And at that too, as ignominious as they ſought to make it, happened ſuch ſtrange and unuſual things, as made the Centurion, and thoſe that were with him watching Jeſus, to confeſs him not an ordinary King, but to ſay *Truly this was the Son of God*, *Mat.* 27. 54. *Marc.* 15. 36. So far was he from having his

c *R. Lipman in Nitzachon.* f *Maimonides Iad. Tract. Melachim. cap. ult.*

power

power leſſened by his Death, that by it he overcame Death it ſelf, and *deſtroyed him, that had the power of it, that is the Devil, Heb.* 2. 14. *and in his Croſs triumphed over them*, and all infernal powers, *openly* and diſcernably to all that would not ſhut their eyes, *Col.* 2. 15. Then his reſurrection after his Death (*that not being able to hold him, Act.* 2. 24.) which he made evident by ſo many waies, as we find in the Goſpels, and by appearing ſo many times, and to ſo many witneſſes, as is recorded, 1 *Cor.* 15. 4. 5. *&c.*) and then his aſcending viſibly into Heaven in the ſight of his Apoſtles, *Acts* 1. 9. *Mar.* 16. 19. make it moſt evident, *that the ſame Jeſus, whom they crucified, God made both Lord and Chriſt, Acts* 21. 36. and that he is the *Meſſiah*, the ruler in *Iſrael* here prophecied of, and that we are to look for no other. But ſaith he, *his dominion is not unto the end of the Earth.* Here call we in the whole world to witneſs againſt him. He living in *Germany* (far enough from the land of *Iſrael*) could not but know how far and wide over the face of the Earth the Dominion of Chriſt hath ſpread it ſelf, and in how many Nations he is acknowledged as Lord, and King, and his name adored, and magnified: ſo that he would not have made this cavil except he had willingly ſtopt his ears, and ſhut his eyes, or would not underſtand what he heard, or perceive what he ſaw; ſuch obſtinatneſs doth his way of arguing diſcover. There is nothing therefore in what he hath ſaid, that may take us off from applying theſe words of the Prophecy hitherto to our Lord Chriſt, and affirming them to be all in him fulfilled in their true and utmoſt meaning. His cavils out of the following words are of like nature, as in due place will appear.

But before we paſs from theſe words one thing more may be obſerved, *viz.* that the word וישבו *Veyaſhabu*, by Ours rendred, *and they ſhall abide*: is [g] by ſome Others rendred *ſhall return*, or, *ſhall be converted*: into the reaſon of which it will not be needful nicely to inquire, whether it were becauſe inſtead of what is now read וישבו *Veyaſhabu*, which ſignifies *and ſhall abide*, they did read וישובו *Veyaſhubu*, which ſignifies *they ſhall return*; or whether reading it, as it is now read, they thought it to ſignifie the ſame that ישובו *Yaſhubu*, taking the words שוב *Shub*, and ישב *Yaſhab*, to agree in the ſignification of *turning* alſo, as they ſometimes do in the other of *abiding*, as appears by what we read, *Pſal.* 23. 6. where ושבתי *Veſhabti*, by conſent of all, is rendred *abide*, or, *dwell*, though the theme שוב *Shub*, moſt uſually denotes *to return*. They that follow this interpretation make the meaning to be, That many ſhall be turned and flock in to Chriſt, becauſe now he ſhall be great, or that now he may be great, unto the ends of the Earth. But there is no reaſon to forſake our Tranſlation, and the expoſition before given.

v. 5. *And this* Man *ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal Men.*

v. 6. *And they ſhall waſte the Land of Aſſyria with the Sword, and the Land of Nimrod in the entrances thereof: thus ſhall he deliver* us *from the Aſſyrian when he cometh into our Land, &c.*

And this Man *ſhall be, &c.*] A learned *Jew* [h] ſaith of theſe words, that though the ſignication of the words be plain, yet the meaning and ſenſe of the whole is very abſtruſe. In this they and Chriſtians agree, that what is ſpoken in them agrees to the *Meſſiah* and his times of Kingdom. But in the application thereof muſt needs be a vaſt difference, they ſaying that the promiſed *Meſſiah* is not yet come, and ſo (the moſt of them) that the things here ſpoken of are not yet fulfilled, but are to be accompliſhed, when the *Meſſiah* ſhall come: we, that the *Meſſiah*, who is our Lord Chriſt, is already come, and ſo the things by him and under him fulfilled, and in fulfilling, as they ought to be underſtood, and that no other *Meſſiah* is to be expected, nor other accompliſhing of theſe Prophecies. The truth will appear by going over the words in order.

This Man ſhall be the peace. There is nothing in the Original Text expreſſed that ſignifieth *Man*; but the words barely ſound, *This ſhall be peace*, without mention of perſon or thing, which hath cauſed difference among expoſitors according to their different underſtanding of what is to be ſupplied, as pointed to by the particle *this*. Some underſtand it of the perſon before ſpoken of, as our Tranſlatours, who therefore add *Man*, *This Man ſhall be peace*. The ſame do many other expoſitors underſtand both Chriſtians and *Jews* alſo. So [i] one of them, It is not to be underſtood of the *Meſſiah*, becauſe he ſhall be the cauſe of peace, as it is ſaid, and *he ſhall ſpeak peace to the Nations, Zech.* 9. 10. that great bleſſing was he to be the Author of to his: and therefore our Lord Chriſt being the only true *Meſſiah*, of him is, agreeably to the words, here ſaid, *He is our peace. Eph.* 2. 14. At his birth, was by the Heavenly Hoſt proclaimed *peace on Earth*; *Luk.* 2. 14. and he entring on his miniſtry, while he was on Earth, came and preached *peace to them which were a far off, and to them that were nigh, Eph.* 2. 17. and when he was again

g *Chaldee Paraphraſe. Vulg. Latin.* h *R. Tanchum.* i *R. D. Kimchi.*

to

to leave the world, he bequeathed peace to his, *gave it to them, and left it with them. Joh.* 14. 27. So that well might it be ſaid of him by way of Prophecy, *This Man ſhall be peace*, or, *the peace.*

And this ſupply of the perſon may ſeem as agreeable to the meaning of the words as any. But then of us, i. e. of Chriſtians, who thus underſtand the words as affirming that our Lord Jeſus Chriſt *ſhall be peace*, or, *the peace*, may be demanded by the *Jews* or others, what peace we mean; or, how that peace, which we ſay he is the Author and eſtabliſher of, may agree with that deſcription, which is given of it in this and the following verſe, to wit, ſuch as ſhould be made good by repelling the *Aſſyrian*, by *raiſing againſt him ſeven Shepherds, and eight principal Men*, by *waſting the Land of Aſſyria with the Sword, and the Land of Nimrod, &c.* and by *delivering from the Aſſyrian, &c.* To which we have to anſwer, that theſe expreſſions are figurative, and ſo the literal ſignification of every word is not nicely to be inſiſted on, ſo we may but have the whole meaning appoſitly given.

That diverſe expreſſions of ſuch benefits as were promiſed to be made good under the *Meſſiah* are figuratively to be taken, is that which cannot be denied, and by the learneſt of [k] the *Jews* themſelves confeſſed: as for inſtance, that which is likewiſe a deſcription of the peace by him to be effected, that [l] the *Wolfe ſhall dwell with the Lamb, and the Leopard lie down with the Kid, the Calfe with the young Lion, and a little Child ſhould lead them, &c. and the Lions ſhould eat ſtraw with the Oxe, &c.* and all this ſhould be becauſe *the Earth ſhould be full of the knowledge of the Lord*, which none will ſay thoſe beaſts are capable of, or expect there ſhould be ſuch a ſtrange change in their nature. And it muſt therefore be confeſſed, that the expreſſions are figurative, and denote only that great change in the natures and diſpoſitions of Men which ſhall be wrought by the Doctrine of Chriſt, and that mutual accord in love and meekneſs which thereby they ſhall be diſpoſed to. And why may not theſe words be underſtood ſo too, *i. e.* figuratively? They muſt needs ſo be, if we read, *This Man ſhall be peace*, that is, the peace here deſcribed ſhall be wrought by the *Meſſiah* (for reaſons which will by and by appear.) And ſo figuratively taken, what do they but, under the type of a compleat temporal peace to the *Jews*, repreſent to us that more excellent ſpiritual peace, that comprehenſive bleſſing of peace with God, peace among themſelves (and as far as in them lies, peace with all Men) and peace within themſelves, not to be diſturbed by the aſſaults of any enemies thereof, which is by Chriſt given to his Church and the members thereof, the Subjects of his Kingdom, and wrought by the preaching of the Goſpel, maugre all that ſhall oppoſe it?

The *Aſſyrians* and *Chaldeans* were then the known Enemies of the *Jews*, ſuch as invaded their land, and trod in, or entred into their palaces, and waſted all things; if now God ſhould raiſe unto them any, under whoſe conduct they ſhould not only repel thoſe Enemies, but purſue them, and waſt their land, and wholly ſubject them ſo as that they ſhould no more have cauſe to fear them, would not this be a very great bleſſing, a bringing in and eſtaliſhment of a moſt deſirable peace, and a thing marvellous in their eyes, the greateſt they could then wiſh for? By repreſenting this therefore to them to be done, he figures out that greater bleſſing, that deſirable peace, which that *Meſſiah*, whom in the foregoing words he had promiſed, and deſcribed, ſhould be the author of, and make good by conqueſt of more malicious and potent Enemies than the *Aſſyrian* or *Chaldean*, even Satan himſelf with all his infernal hoſt (whom with his own weapons and in his own territories he hath vanquiſhed; *through Death having deſtroyed him that had the power of death*, and given to his the victory over Death, and the ſting of it, ſin) and the *principalities and powers and rulers of the darkneſs of this World and ſpiritual wickedneſs in high places, Eph.* 6. 12. and all the World that lies in wickedneſs, and the Enemies of the truth, which with unappeaſable malice conſtantly ſeek to invade the Church and infeſt the members thereof, and to diſturb their peace. Againſt all theſe, and all that can be named, will he ſecure it to them, and continually raiſe up ſuch a ſufficient number of ſuch as ſhall maintain his truth and beat down whatſoever ſhall oppoſe it, and furniſh them with the irreſiſtible power of his ſpirit for that end, ſo that none ſhall be able to take from his that true peace which he giveth. With him is power alſo to ſecure to his an outward peace, and to raiſe up ſuch as ſhall bring under all that ſhall infeſt that alſo.

And this alſo he often doth by wonderful means, as he ſeeth moſt for his glory and the good of his Church. But that we do not look on as the thing here principally meant or promiſed, but that ſpiritual peace of a more divine nature, which we have ſpoken of, according to what he promiſeth, *Joh.* 16. 33. *that in him they ſhould have peace, though in the world they ſhould have tribulation*, bidding them therefore *to be of good chear, becauſe he hath overcome the world*; which words of his ſeem a ſummary of what is here ſpoken and propheſied of.

k *Maim. in Melac. cap. ult. and in his Epiſtle of the reſurrection.* l *Eſa.* 11. 6. &c. *Heb.* 2. 14. 1 *Cor.* 15. 57.
n *On Micah* 5.

If

If any of ſuch who ſo read the words, *this Man ſhall be peace*, that is, the *Meſſiah*, like not of this way of expounding them, but ſay, whether *Jews* or others, that under the *Meſſiah*, they ought according to the proper ſound of the letter to be fulfilled, [n] St. *Hierom* teacheth us thus to argue with them, Theſe things ſpoken here as to be effected by *Meſſiah* are either fulfilled, or yet to be expected and not fulfilled. If they ſay they be fulfilled, let them give us the Hiſtory thereof by authority of ancient Books confirmed, and tell us when the *Aſſyrians* and *Chaldeans* were ever ſubjected to the *Jews*, conquered and governed by them; (we may add, if they ſay they are, let them then confeſs that the *Meſſiah*, who they confeſs was to be the author of that peace, by the conqueſt of thoſe Enemies, and delivering them from them, is already come.) But 'tis not likely, that they will ſay this. If then they ſay that they are not yet fulfilled, nor *Meſſiah* yet come, as they do, • but that they expect that they ſhall be, according to the ſound of the letter, fulfilled when he ſhall come, and that if the *Aſſyrian* ſhall offer to invade them, (as in the Prophets time he did) the *Meſſiah* with his Princes and chieftains, denoted here by ſeven Shepherds, and eight principal Men, ſhall ſo ſubdue them, as to deliver them from all further fear of annoiance from them, we then demand, Where are their palaces in any land, that they may call their own, for the *Aſſyrian* to enter into and tread in? Where (if they had ſuch) any *Aſſyrians* (they being ſo long ſince cut off from being a Nation) to tread in them? Shall the *Meſſiah*, that he may fulfill theſe things according to the letter, build up for them palaces, which may be troden in, and raiſe *Aſſyrians* out of the duſt, who have ſo long ceaſed to be a known Nation, to come and tread in them, that ſo he may drive them out of *Iſraels* land, and waſte theirs with the Sword? This would be ſuch a ſtrange miraculous change in the courſe of the World, as the greateſt of their Doctors (as we have ſaid) will not admit them to expect at the coming of the *Meſſiah*: and for this reaſon is it that, as above we intimated, theſe words muſt neceſſarily be underſtood figuratively, if underſtood as to be effected by Chriſt, becauſe that before his coming theſe Nations, viz. *Aſſyrians* and *Chaldeans*, had been ſo utterly deſtroyed, as not to be reckoned among Nations, much leſs to be in any ſuch power as to invade the land of *Iſrael*, and annoy them in hoſtile manner: and much more now ſtands the caſe ſo.

This objection ſeems [p] to one among the *Jews* (no leſs learned nor obſervant of his own advantages than others) ſo evidently preſſing and ſo unanſwerable, that he plainly profeſſeth, that what is here ſpoken cannot be looked on as a promiſe of things yet to come, and to be expected: There is, ſaith he, no ſignification (or place) for a promiſe that *Aſſur* (or the *Aſſyrians*) ſhall in time to come be cut off or deſtroyed by the Sword, ſeeing they are periſhed and cut off already, ſo that there is now no remainder of them, by which they are known to be: and this makes him look after other waies, by which the words may be expounded, ſo as not to ſuſpend their fulfilling on the coming of the *Meſſiah*; as firſt, not referring the word *this* to the perſon before ſpoken of, or what is before ſaid of him, but to what is after in the following words deſcribed, and ſo ſupplying *thing*, or *time*, viz. *this thing ſhall be our peace*, or *the condition of our peace, at that time by this ſhall our peace be procured*, or *eſtabliſhed*, viz. *that when the Aſſyrian ſhall come, &c. then we ſhall raiſe, &c.* So making it a conſolation to *Iſrael* in thoſe daies, who ſtood in fear of the Kings of *Aſſyria*, and were threatned that they ſhould be led into captivity by them, but are here promiſed (to fortifie them againſt that fear and put an end to it) that after that another Nation ſhould riſe up againſt them (that is, againſt the *Aſſyrians*) with many Princes and Commanders, who ſhould revenge their quarrel on them, intimating, that the King of the *Chaldeans* ſhould prevail over them and deſtroy them; as, ſaith he, it is expreſly foretold in the Prophecies of the Prophets in many places, and as it was actually brought to paſs: (for otherwiſe this promiſe can ſignify nothing, if it be interpreted of the many Commanders and Captains of the forementioned ruler, as if they ſhould with their Sword deſtroy thoſe, who were already deſtroyed, long before that ruler was born.) Or elſe he ſaith, there may be another expoſition given, by reading the word, שלום *Shalom*, which is rendred *peace*, in the ſignification of *recompence*, or *reward*, as שלם *Shillam*, שלום *Shillum*, שלמון *Shalmon*, other forms from the ſame root do ſignify, that ſo the words may ſound, *and this ſhall be the recompence of Aſſur, who*, or *becauſe, he* (taking כי *Ci when* to denote here as much as *Aſher, who* or *becauſe he*) *ſhall come into our Land*, viz. that there ſhall riſe up againſt him ſuch as ſhall bring him to ruine as before: and this expoſition he likes of, and thinks that no objection ought to be made againſt it from Grammar rules concerning change of Vowels in conſtruction, and diſtinction of accents, ſeeing they are rules that do not alwaies unalterably hold.

• This *Rabbin* plainly denies and takes away from thoſe of his own Nation and Sect all ground of any argument from theſe words, whereby they would prove againſt Chriſtians,

n *On Micah* 5. o Judæi in adventu Chriſti quem ſibi ſimulant hæc omnia juxta literam futura eſſe contendunt, *Hieronymus, and ſee R. Sol. Jarchi, and R. D. Kimchi and Abarbinel.* p *R. Tanch.*

that the *Meſſiah* is not yet come, becauſe that is not done by our Lord Chriſt, which they expect ſhould be done by the *Meſſiah*; but doth not in his expoſitions ſay any thing which may contradict what we believe, that our Lord is the *Meſſiah* ſpoken of in the foregoing verſes, and that all, that by vertue of this prophecy was to be expected from the *Meſſiah*, hath had it's due accompliſhment, though he do not look on theſe preſent words as ſpoken of his perſon; in which ſome among Chriſtians agree with him alſo, and do not underſtand by *this*, this Man, or perſon, but [a] Some taking it for a note of time, *this time ſhall be a time of peace*, or, *then ſhall be peace and proſperity, when*, i. e. after, the *Aſſyrian and Chaldean ſhall have invaded our Land, &c. for then we ſhall raiſe*, (to wit by our praiers to God) *againſt him ſeven Shepherds*, viz. *Cyrus* with other Kings, *and eight principal Men*, viz. great Peers or Captains and Rulers, *Jeremiah* 51. 28. *and they ſhall ſubdue with their weapons the Land of Aſſyria, and Babylon*, and free us, ſo that we ſhall not any more fear their coming into our Land, and treading in our borders, as we did before. Others not much from the ſame purpoſe, ſo joining that particle with *peace*, as to denote the condition of it, as after deſcribed, viz. [b] *This ſhall be our peace*, or *thus the condition of it*, and it thus acquired, viz. by the deſtruction of the *Aſſyrian* Army, which invaded *Iſrael*, by the Angel of the Lord (they might add, and of his Kingdom by the *Chaldeans*) and of the *Chaldeans* who ſacked *Jeruſalem*, and led them captives, by *Cyrus* and *Darius*, and thoſe many Princes with them (whom by their Praiers to God they raiſed up, that they might perform this work) who ſubdued and deſtroyed both *Aſſyria* and *Chaldea*. And then ſome take it as to the connexion to depend on what went before, viz. *For now ſhall he be great unto the ends of the Earth*, as if this here were promiſed before hand to come to paſs [c] as a pledge of that promiſe of Chriſt and his greatneſs, that ſeeing this come to paſs, they might not doubt of that.

But if this expoſition be followed, the words ſhould ſeem rather to have reſpect to what is before promiſed, chap. 4. 10. &c.

Among all theſe expoſitions, that of the Chriſtians firſt of all mentioned is moſt followed, and (as we have ſhewed) hath nothing in it why it ſhould be excepted againſt; but withal there is no danger in following any of the reſt, except that only of ſuch of the *Jews*, who expect yet a literal fulfilling of theſe things by the *Meſſiah*, and would therefore prove him not to be yet come, becauſe they are not yet ſo fulfilled. The vanity and abſurdity of which opinion hath been ſufficiently ſhewed, and is evident.

Having thus at large ſpoken of different opinions concerning the meaning of theſe two verſes in general, occaſioned chiefly by their different applying of the firſt word *this*, it will be convenient to look more particularly into the import of ſome other of the words in them, to ſee how they are, or may be accommodated to thoſe different meanings, that we may accordingly judge thereof.

And firſt concerning *Aſſur*, (or the *Aſſyrian*) *and the Land of the Aſſyrian*, and *the Land of Nimrod*, ſome take theſe to be both as one, and that by *the Land of Nimrod*, is meant no other [d] than *Aſſyria*, viz. *Nineveh* and its Territories or Provinces. Others diſtinguiſh them ſo as by *the Land of Aſſyria*, to underſtand that diſtinctly, which was uſually ſo called, under the Dominion of *Nineveh* and the Kings thereof; and by *the Land of Nimrod*, that of the *Chaldeans* in the Land of *Shinar* under the Kings of *Babel*, in which *Nimrod* began firſt to reign *Gen.* 10. 10. and out of that Land went into *Aſſyria*, and built *Nineveh* (according to the Margin in our Bibles, which Tranſlation a very Learned Man [f] prefers, and is of the firſt opinion.)

As the name of *Aſſyria* is ſometime ſo uſed as to comprehend [g] both theſe, ſo it is manifeſt that at other times they are taken as diſtinct Kingdoms, and came ſeverally to invade the *Jews*; firſt the *Aſſyrians*, who took *Samaria* and deſtroyed the Kingdom of the ten Tribes, and then the *Babylonians* or *Chaldeans*, who took *Jeruſalem* and captivated the *Jews*; and they themſelves were ſeverally deſtroyed, but both many years before Chriſts being born at *Bethleem*; and therefore theſe Names (as we have ſeen) by thoſe who underſtand the words here ſpoken as a deſcription of things to be done by Chriſt after his coming in the fleſh, are not properly underſtood according to the letter, but ſo as to denote any Enemies, eſpecially Spiritual, repreſenting them as terrible, fierce and malicious, as the *Aſſyrians* were then to the *Jews*; [h] nothing could then expreſs a greater Enemy or in higher terms than the Name of *Aſſyrian*, a name moſt formidable to them.

A *Jew* of great note, [i] who properly underſtands theſe words, and expects the Prophecy yet literally to be performed by his *Meſſiah*, and ſo interprets them, as to denote that in the latter daies the *Aſſyrians* and *Babylonians* ſhall be at peace with *Iſrael*, and come no otherwiſe than peaceably into their Land, & ſhall be obedient to their King, having *Jeruſalem* for his Metropolis, and ruling over the whole World, ſtarts occaſionaly a queſtion, why thoſe Nations are here named, and not *Edom* (which

a *Druſius, Grotius.* b *See LXX. and ſee Chriſt. à Caſtro.* c *Idem ex Theo.* d *R. Tanchum. Bochart. Peleg. p.* 260. e *R. D. Kimchi, Aben Ezrah, R. Sol. &c.* f *Bochartus.* g *Grotius.* h *See Caſtalio.* i *Abarbinel.*

in

in his language are the *Romans*, or generally Chriſtians?) and makes his anſwer to this purpoſe, Becauſe *Edom*, or the *Edomites*, are the chief of their Enemies, and therefore they ſhall have no mercy, but be utterly cut off, whereas the others on their ſubjecting themſelves ſhall be received to terms of peace. So he ſhews his good will and deſires, but confers nothing to the true meaning of the words.

Such [k] as by *Aſſyrians* and *Babylonians* take here to be meant *Gog* and *Magog*, ſeem to have no good ground for their opinion from the words, nor will it be eaſily made appear that they are here meant.

When Aſſur ſhall come.] the particle כי *Ci*, rendred *when*, and ſo properly ſignifying, yet having other uſes, is by [l] Expoſitours differently taken, by ſome for *when*, by others for *if*, by others, *after that*, by others, *becauſe*, or *for that*, as they can beſt ſuit it to their ſeveral expoſitions, and in the ſixth ver. by ſome [m] *leaſt that*, and ſo in this alſo by a *Jewiſh Arabick* Tranſlatour.

Seven Shepherds and eight principal Men. That is, [n] many, ſay Interpreters; ſeven it ſelf being ſometimes put for an indefinite number denoting many, and much more eight being added to it, as in like manner the ſame expreſſion is uſed, *Ecc.* 11.2. *Give a portion to ſeven, and alſo to eight*, & others not unlike elſewhere of the number of ſeven and ſeventy; for to take theſe preciſely to ſignify the number expreſſed, is that which Interpreters agree to be no way neceſſary or agreeing to the ſcope of the words.

Some ancient *Jews* indeed ſeem ſo to take them, and reckon them up by name, viz. the ſeven Shepherds to be, *David* in the midſt, [o] *Adam*, *Seth*, and *Methuſalem*, on his right hand, *Abraham*, *Jacob*, and *Moſes*, on his left; then the eight principal Men, *Jeſſe*, *Saul*, *Samuel*, *Amos*, *Zephaniah*, [p] *Zedechiah*, *Elias*, and *Meſſiah*; but the latter *Jews* wonder on what ground or tradition they did this; and what ever it were, [q] none of them plainly ſaith that it makes nothing to the expoſition of the preſent words (and therefore though in ſeveral Books and Copies there be ſome difference in reckoning up thoſe names, it is not material, one name may ſerve as well as another, none of them ſerving to the purpoſe.)

[r] What ſome alſo think, that in the naming of ſeven Shepherds or rulers, there is an alluſion to the number of ſeven Princes and Counſellours of the *Perſians*, mentioned *Eſther* 1. 14. and *Ezra* 7. 14. may ſeem alſo an obſervation of more nicety than much to be inſiſted on.

That which on all hands both by *Jewiſh* and Chriſtian expoſitors will be agreed on, is, that the import of the expreſſion in this place is, that God ſo ordering it there ſhall not want many, and thoſe ſufficiently qualified with ſuch endowments and power as is requiſite, to maintain and make good againſt all oppoſers and Enemies thereof, that peace which is here promiſed, to thoſe to whom it is promiſed; and thoſe ſo qualified are here called Shepherds, and Principal Men, or Princes of Men.

Both theſe titles [s] Some take to ſignifie the ſame thing, viz. Rulers, Governours, Commanders, Chieftains, chief Men: which they that more literally expound the words, underſtand of military Men, or Warlike Commanders; [t] they that expound them figuratively, of Governours and Paſtors of the Church of God, and Miniſters of the good thereof, and propagators and defenders of the truth, endowed with the Spirit of God, and thereby enabled for performance of that office. That difference which [u] ſome make, as if the latter (viz. נסיכי אדם *Neſiche Adam*, Princes of Men) did denote ſuch as were taken out of the common ſort of Men, becauſe *Adam* the common name of Man, is often taken for an ordinary Man, in diſtinction from איש *Iſh*, a Man of greater quality, and ſo did import, that God ſhould from the meaneſt of the People raiſe up many, who ſhould be ſo qualified and enabled, as that they ſhould be able to perform that, which is here ſaid they ſhould, maugre all the oppoſition of moſt potent Enemies, however true it is in it ſelf, yet may perhaps to ſome not ſeem to be of that weight, as that it may be much preſſed or inſiſted on as a neceſſary meaning of the words undeniably concluded from them.

Theſe, who ever they be, it is ſaid ſhall be raiſed againſt him, i. e. againſt the Enemy, denoted by the name of *Aſſur* or the *Aſſyrian*. Or, ſaith a learned [x] *Jew*, it may be rendred *with him*, that is with the *Meſſiah* before ſpoken of, as to denote, that they ſhould by him be ſet on work, and be employed under or with him in that work which he hath to do.

But this interpretation is neither by himſelf preferr'd, nor by others followed; however it would alter nothing in the ſcope and meaning of the words: as neither will that much which is by [y] Some ſaid, That by the naming this number Shepherds and Princes, is ſignified, that this promiſed *Meſſiah* ſhould be a greater defence to them, than the help and force of ſeven Shepherds or Princes, which were Men, could be; ſo that it ſhall be abundantly ſufficient that they have him to oppoſe againſt all Enemies,

k *Mead.* l *Solomon, R. D. Kimchi.* m *Grot. and ſee R. Kimchi.* n *See Aben Ezra. D. Kimchi, Tanchum, Abarbinel, and ſee Ribera.* o *In Kimchi, Seth Enoch and Methuſala; but in a Manuſcript as we have put it. This is had out of the Talmud, Succah. cap. 5. fol. 92.* p *In Kimchi and Lipman Ezekiah; ſo that the Books and Copies differ: and Talkut for Amos hath Amram.* q *R. Tanchum.* r *Turnovius.* s *R. D. Kimchi. R. Tanchum.* t *See Dutch notes and others.* u *Jun. Tremel. Turnov. De Dieu.* x *Kimchi.* y *Pareus, and ſee Deodati.*

and in confidence of that they are introduced as ſuppoſing themſelves to have ſuch forces.

Theſe alſo, who ever be underſtood by them, it is ſaid that *they ſhall waſte the Land of Aſſyria with the ſword, &c.*

They ſhall waſte, In the Margin of our *Engliſh Bibles*, is put, *Heb. Eat up.* The word רעה *Raau*, in the *Hebrew* is ſuch as may indifferently be deduced either from the word ערה *Raah*, *to feed, feed on*, or, *eat up*, or from רעע *Raa to break*, and accordingly by ſome is taken in the one, by ſome in the other of theſe notions. [z] Some therefore would have it rendred *ſhall break* (i. e. deſtroy or rule over with Tyranny,) Others *ſhall feed*, i. e. *feed on*, or *Eat up*, i. e. likewiſe deſtroy; for [a] that feeding, which is for the good of the Cattel that feed, is the deſtruction and conſuming of that which they feed on, or eat up.

So that the meaning here of the word as taken from either of thoſe roots, will be the ſame in effect, ſtill deſtruction, and is well expreſſed by our Tranſlatours by the word *waſte*.

And the Land of Nimrod in the entrances thereof. In the Margin our Tranſlatours read, *or with their own naked Swords.* The word in the Original, פתחיה *Petacheah*, being from the ſame root with פתחורת *Petechoth*, *Pſal.* 55. 21. rendred *drawn Swords*, and with פתחים *Petachim*, which ſignifies, *Doors, Gates*, or, *Entrances*, makes Interpreters doubt which to take. Our Tranſlatours, as loath to determine, put one in the Text, the other in the Margin.

If it be rendred *Swords*, then to ſay *with their own Swords*, will be as much as to ſay, they ſhall turn their own Swords upon them, or conquer them with their own weapons, ſuch as they find in their own Land, for the word with that affixe which it hath put to it, will literally ſound, *with the Swords of it*, that is, of their own Land, and not *with their ſwords*, i.e. the Swords of the Conquerours; or elſe (as one [b] notes in a little different ſignification of the word, which he ſuppoſeth it to have) *with the edges of that Sword mentioned*, for ſo he thinks the word alſo to ſignifie *the mouth*, or *edges of the Sword*. So as that the meaning may be, They ſhall deal with their land or with them according to their own dealings, ſo make uſe of the Sword toward them, as they have uſed it towards others. If it be rendred *entrances*, [c] then will the meaning be, that they ſhall conquer their Land, and ſlay them in their own gates, and entrances of their own Country.

Yet ſome of the *Jews*, who are for a literal interpretation of the words, and a fulfilling them accordingly, will not have it ſo far literally underſtood, as that they ſhould by vertue of what is ſaid, deſtroy and cut them off with the Sword; for, ſaith [d] one of them, the Prophet here promiſeth peace and not war, and therefore the meaning only is, that they ſhall openly and manifeſtly every where rule over them in their Land and Cities.

[e] Another of them ſaith, that by Swords here ſpoken of are to be underſtood thoſe puniſhments that ſhould come on them, viz. the *Aſſyrians*, from Heaven by vertue of the prayers of *Iſrael*, according to what is ſaid, *Iſa.* 31. *then ſhall the Aſſyrian fall with the Sword, not of a mighty Man, and the Sword not of a mean Man ſhall devour him, &c.* viz. becauſe he was deſtroyed by an Angel. So that though hence may ſeem to be concluded, that even after the coming of the *Meſſiah* there ſhall be Wars, yet it is probable, that theſe ſeven Shepherds and eight Princes of Men, ſhall have no need of uſing the Sword againſt *Aſſur*; ſo that they themſelves here do not think that the literal ſignification of every word ought ſtrictly to be inſiſted on.

But according to that figurative acception of the words imbraced by moſt Chriſtians, which we in the firſt place mentioned, the meaning will be evident, That by the might and power of Chriſt, and ſuch as ſhall be by him qualified and commiſſioned for the ſpreading and maintaining of his truth, all that oppoſe it ſhall be brought under and made to yield as evidently, as when an Enemy (ſuch as the *Aſſyrian* then was to *Iſrael*) is by many commanders and their forces beaten in his own Country, and with his own Weapons, forced from him and turned back upon himſelf, ſo that he ſhall not be able to create farther diſturbances.

And he ſhall deliver, i. e. the *Meſſiah* or ruler in *Iſrael*, Chriſt, by his own power, and the Miniſtry of thoſe whom he ſhall qualify and imploy for maintaining his truth and his peace, ſhall deliver us from the hands of ſuch Enemies as ſhall aſſault us, that we ſhall not have need to fear them. They (ſaith he that rendreth it *recompence* inſtead of *peace*, as we have ſeen) i.e. thoſe denoted by the ſeven Shepherds and eight principal Men, (ſo taking the Verb here put in the ſingular number to ſtand for the plural הציל *Hitſil*, for הצילו *Hitſilu*,) ſhall deliver us from the *Aſſyrian* that invadeth us and maketh incurſions on us; Or, that he may no more come. &c. [h] as ſome. Thus may it ſeem convenient to take notice of the ſignification of ſome of the words, that ſo they may be adjuſted and accommodated to that expoſition which ſhall be embraced as the ſcope ſhall direct and require. Our Tranſlation renders, *thus ſhall he deliver us*, i. e. by theſe means: but that which

z *R. Solomon R. D. Kimchi.* a *R. Tanchum.* b *R. Tanchum.* c *Idem.* d *Abarbinel.* e *R. Lipman.* f *R. D. Kimchi, Abarbinel, and Chriſtian Interpreters.* g *R. Tanchum.* h *David Kimchi, Chaldee and Syriack.*

they

they render *Thus*, properly ſignifieth, *And*, and is ſo by moſt rendred, though the meaning will be one.

v. 7. *And the remnant of Jacob ſhall be in the midſt of many People, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.*

v. 8. ¶ *And the remnant of Jacob ſhall be among the Gentiles, in the midſt of many people, as a lion amongſt the beaſts of the forreſt, as a young lion among the flocks of ſheep, who if he go thorow, both treadeth down, and teareth in pieces, and none can deliver.*

And the remnant of Jacob ſhall be, &c.] A learned *Jew* maketh here a queſtion, whether theſe words are by reaſon of the Note of connexion *and*, to be joined with the words immediatly preceeding, *viz.* (as he would have it rendred) *and this ſhall be our peace*, or, (as he rather thinks it ſhould be underſtood) *and this ſhall be the reward of Aſſur, &c.* and ſo to be underſtood of the happy condition, which they enjoyed after their return from their *Babyloniſh* captivity under the ſecond Temple, or to be referr'd and bear reſpect to the other words that went before, *viz.* the ſixth verſe, *and he ſhall ſtand and feed, &c.* and ſo to be looked on as a promiſe, the fulfilling of which is yet to be expected, when their yet expected *Meſſiah*, ſhall be come: no inconvenience or abſurdity he thinks will be, to which ſoever it be applied.

This obſervation of his concerning the connexion of the words, it will not be amiſs to obſerve, becauſe among Chriſtian expoſitors [k] there are ſome, who interpret what is here ſaid, as to refer it to the *Jews* that returned from the *Babyloniſh* captivity, and their condition before Chriſts coming: and if their opinion be followed, then perhaps will the connexion be more proper with the words immediatly foregoing. Others, to the times of Chriſt after his coming in the fleſh: and then may they be referred to all, not from the fourth verſe only, but from the ſecond alſo in a continued ſeries, but with difference from what that *Jew* would have it, not as a promiſe which is not yet fulfilled, but which hath been already made good, and is ſtill in making good, and ſhall be ſo till Chriſts coming again at the end of the World.

The remnant of Jacob, &c.] In chapter 4. 7. he promiſeth, that ſhe that halteth, or was afflicted, ſhould be made a remnant. *By the remnant of Jacob* here [l] Some underſtand thoſe that ſhould of them return from *Babylon*; [m] Others thoſe of them, that ſhould any where be left of them among the Nations, and could not return home; [n] Others, thoſe of them that ſhould remain with God after they were tried or refined in the furnace of affliction, according to what he ſaith, *Zech.* 13. 19. *And will refine them as Silver is refined.* [o] Diverſe of Chriſtian Interpreters expound it of the Apoſtles, and Apoſtolick Men, and ſuch as ſhould ſucceed them in the Church for propagating the knowledg of Chriſt and his Goſpel. But probably this title may be extended *to as many as the Lord ſhould call*, to all to whom the Apoſtle ſaith the promiſe was, *Acts* 2. 39. *That remnant which ſhould be ſaved, Rom.* 9. 27. *the Remnant according to the election of grace, Rom.* 11. 5. thoſe whom our Saviour calls *his little Flock, Luk.* 12. 32. by a title well anſwerable to this of remnant of *Jacob*, or in a word to the whole Church and true members thereof, which in reſpect to the many, that are out of it, are but a remnant, and that remnant a remnant of *Jacob*, though not all according to the fleſh ſprung from him (as the firſt of them who were called were) yet all by faith the *Iſrael* of God.

To this remnant (however taken) are here great promiſes made, and peculiar priviledges attributed, and thoſe ſet forth under two ſimilitudes of differing nature in different reſpects, in one they being compared to Dew, in the other to a Lion. 1. *They ſhall be in the midſt of many People, as the dew from the Lord, as the ſhowers upon the Graſs, &c.* Of theſe words are two ſomewhat different expoſitions given, the one of which maketh them a deſcription of the condition of that remnant of *Jacob* in reſpect to themſelves, how it ſhall be with them by the bleſſing of God; the other in reſpect to others, or how they ſhall be to others among whom they are; the firſt [p] attributing thoſe latter words, *that tarrieth not for Man, &c.* as an Epithet not to *graſs*, but to *Dew from the Lord and ſhowers upon the graſs*, and maketh out the meaning to this purpoſe; That as the dew and bigger rain, which falleth on the graſs, is only from God, and [q] ſo diſpoſed of as he will, without Mans help or diſpoſal, ſo the remnant of *Jacob* ſhall depend only on God, and his goodneſs, not to Mans help, or contrivance, or aſſiſtance, and by his help and bleſſing ſhall in the midſt of many People, many Enemies encompaſſing and expoſing them, be yet preſerved and maintained, ſo as ſtill to ſubſiſt and wonderfully to encreaſe to the admiration of thoſe many that ſhall behold them. According to this expoſition it will not perhaps be amiſs (as a Divine of [r] great note obſerveth) by *dew*, or

k *Grotius, Tirinus.* l *Grot.* m *Aben Ezra. Abarbinel, and ſee Pelican.* n *R. D. Kimchi.* o *Vatablus edit.* 4to *and* 8vo *Ribera. Menoch. Chriſt. à Caſtro.* p *R. D. Kimchi, Abarbinel, Munſter, Grotius. Deodati.* q *Compare Pſal.* 110. *and* 3. *and ſee Flac. Illyr. and Ravan.* r *Calvin.*

rain on graſs, to underſtand graſs, or fields of graſs, nouriſhed, or refreſhed by *dew and rain*, without the help and cultivation of Men by the ſole hand and bleſſing of God.

The ſecond way of expoſition is, by referring thoſe words *that tarrieth not for Man*, to the graſs, by Gods watering it with dew and rain from Heaven, cheriſhed and cauſed to grow and flouriſh; and ſo the meaning will be, [t] that that bleſſed remnant ſhall be in the midſt of thoſe many People, among whom they are diſperſed, by whom they are entertained, and received, and hearkened to, as beneficial to them, as dew from the Lord, as ſhowers on the graſs, which cauſe them to grow, and flouriſh without the help of Man; their Doctrine *ſhall drop on them as rain, their ſpeech diſtill as the dew, as the ſmall rain on the tender herbs, as the ſhowers on the graſs. Deut.* 32. 2. ſo they by their Heavenly Doctrine and good example and communicating of Spiritual bleſſings, ſhall cauſe them, who are otherwiſe as uncultivated herbs and plants, to grow in grace and flouriſh in the houſe of God, and bring forth fruit unto him only by his bleſſing, and not by any art of Man; Or, (as [t] a learned *Jew* thinks the words may be expounded) without expecting reward from Men. To which may be added perhaps not unfitly, that they ſhall be thus beneficial to all among whom they live, by drawing down Gods bleſſings on them for their ſakes, as *Laban* confeſſed, that God bleſſed him for *Jacobs* ſake, *Gen.* 30. 27. and by cooling and mitigating Gods wrath, which otherwiſe would ſpeedily burn them up, if theſe were away, as the moiſtning dew and ſhowers preſerve the graſs and herbs from the ſcorching of the Sun (ſee *Gen.* 18. 26. *&c.* and 19. 22. and *Mat.* 24. 22. *Mark* 13. 20.) This may be looked on as comprehended in, though not the main intention of the words.

A *Jewiſh* [u] Doctor expounding theſe words in this manner alſo, *viz.* as deſcribing how the remnant ſpoken of ſhall be in behaviour towards theſe many People in the midſt of which they are, makes the meaning of them to be, That they ſhall be loving to, and deal kindly with, thoſe that deal courtiouſly with them, and do good to them, as dew doth to the graſs, and that of their own good nature, without reſpect to profit or reward: to them, he means, and to them alone, being of contrary behaviour to others, as will appear by what he ſaith on the next words. And if this be all, that he thinks meant, ſurely he falleth far ſhort of ſhowing the duty and property of true *Iſraelites* (who by this remnant are meant) who are taught to *do good to all Men, Galat.* 6. 10. *to love not only thoſe that love them, but alſo even their Enemies, and do good to them that hate them. Mat.* 5. 44. *that they may be Children of their Heavenly Father, who ſendeth rain on the juſt, and on the unjuſt.* So muſt they be as the dew from the Lord, and as rain by him given in the midſt of many People, ſtriving to extend their good to all thoſe many, that as many as are capable of receiving good by them may receive it. Mean while he may ſuggeſt to us another property, which the comparing them to dew and ſhowers requires in them, *viz.* ſoftneſs and gentleneſs in their behaviour, in the midſt of thoſe, or amongſt thoſe, that will receive them, and hear them, which will the better bring us to the conſideration of what is meant in the ſecond ſimilitude, which is, *that they ſhall be as a Lion, &c.* They, which ſhall be gentle and ſoft in their behaviour, as communicative of all good to thoſe that will receive the truth, ſhall againſt all that oppoſe it, though many and ſtrong, be of a Lion-like courage, and by God be enabled with power to beat and tread down all before them, and prevail over them, ſo as none may reſiſt them, as a Lion doth over the beaſts of the forreſt, and a young Lion over the flocks of the Sheep. This their power may well be deſcribed by the words of the Apoſtle, 2 *Cor.* 10. 4, 5, 6. in that by the *weapons of their Warfare, which are not carnal, but mighty through God to the pulling down of ſtrong holds, they caſt down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt*: ſo hath Chriſt promiſed to them, a *mouth and wiſdom, which all their adverſaries ſhall not be able to reſiſt, Luk.* 21. 15. This was made good in the Apoſtles, and ſuch as have ſince ſucceeded them in their employment, and adminiſtration of Chriſts Kingdom, and others the true members thereof, and he will never leave his Church deſtitute of a remnant of ſuch valiant defenders of the truth, and conquerers (through the power of his Spirit) of what is contrary to it: though all the powers of Hell join their forces againſt them, they ſhall diſperſe them.

[u] Some learned Men refer what is here ſpoken to the times after the *Babyloniſh* captivity, and eſpecially thoſe of the *Maccabees*, wherein the *Jews* under valiant commanders overcame diverſe ſtrong Enemies, and with Lion-like courage ſet on them and brought them under; which though it may be granted, and their victories looked on as a fulfilling what is here ſpoken in part, yet ſure it will appear to have been more evidently and fully made good ſince Chriſts coming into the World, and ſetting up his Spiritual Kingdom among men by theſe conqueſts by his little flock obtained over the Devil and the World, Sin and er-

[s] *Vatab. edit.* 4to *and* 8vo *Ribera, Menoch. Dutch Notes. Chriſt. à Caſtro.* [t] *Abarbinel.* [u] *Abarbinel. Tirin. Grot.*

rour,

rour, never ſo deeply rooted and ſtrongly backed, and all that may be comprehended under thoſe names by the Apoſtle given them, *Eph.* 6. 12. of *principalities, powers, rulers of the darkneſs of this World and Spiritual wickedneſs in high places.*

The conquering and diſperſing theſe (as by the Church of Chriſt in the power of his might and invincible force of his Spirit hath been wonderfully done) and converting rebellious ſinners, are things of a higher nature, and ſigns of a greater ſtrength and courage, than any that is ſhewed in the conquering and deſtroying the greateſt and moſt potent Nations that ever were on the Earth, as to any temporal dominion or concerns, in as much as the bringing the minds of Men into ſubjection is harder than the forceing their bodies. And ſure though Gods remnant have promiſes of temporal things as well as of Spiritual, yet where ſuch are mentioned as concern them as members of Chriſts Kingdom (as the things here ſpoken of from the ſecond verſe all along have been ſhewed to be) it is manifeſt, that they chiefly relate to their Spiritual eſtate, the things thereto pertaining being the peculiar priviledges of his Church and flock as ſo, being a Kingdom not of this World, and the happineſs of that and them being according to thoſe to be valued, whereby their dignity may be made appear not ſo much by their being great in this World, as their being great in the Kingdom of Heaven, and their prevalency not over temporal and carnal, but over Spiritual Enemies, which are worſe, and require a greater force than thoſe to ſubdue them; in the conquering of theſe is the ſtrength of the Lion of the tribe of *Judah* chiefly ſeen.

[x] The *Jew* laſt cited ſaith, that as *Iſrael* ſhall deal kindly with thoſe that have ſhewed kindneſs to them, ſo on the contrary ſhall they deal with their Enemies that have done ill to them, behaving themſelves towards ſome of them, to wit the *Aſſyrians*, as a Lion among the beaſts of the forreſts, killing whom they pleaſe; and towards others, *viz.* the *Edomites* (ſo they call Romans or Chriſtians) to whom they have greateſt hatred, as a young Lion among the flocks of Sheep, utterly deſtroying them, and ſuffering none to eſcape. You may ſee in them ſtill the leaven of their old Doctrine in their falſe interpreting of the Law, by Chriſt reproved, *Mat.* 5. 43. 44. *Thou ſhalt love thy Neighbour, and hate thine Enemy*; but the *Jews* generally [y] in expounding theſe words run on in their old errour, which they will not retract, *viz.* that the things here ſpoken concern a time not yet come, *viz.* when thoſe Nations by this Man mentioned, or, (as others of them) when *Gog* and *Magog* ſhall come to fight againſt *Jeruſalem*; becauſe they will not acknowledge this *Meſſiah*, on whoſe coming the fulfilling of them depends, to be yet come: and again in that they expect them to be fulfilled, only in a groſs literal ſenſe, by a bloody Maſſacre of their Enemies with the edge of the material Sword. We may make uſe of them as for finding out the ſignification of the words, as in other places, ſo in ſuch paſſages of the Prophets alſo as concern Chriſt, his coming, and Kingdom, and the priviledges thereof; but as to the ſenſe in ſuch we muſt expect to have it as wide from the truth, as they can wreſt it, being obſtinatly reſolved not to acknowledge him as yet come.

v. 9. *Thine hand ſhall be lift up upon thine adverſaries, and all thine Enemies ſhall be cut off.*

Thine hand ſhall be lift up, &c.] *Thine hand* (O Remnant of *Jacob.*) That ſeemeth the neareſt perſon to be underſtood, Thou ſhalt have the uper hand or victory over all that oppoſe thee. Others refer it to God, Thy hand [z] O God, [a] or, O Chriſt: it will come all to one paſs, they doing what they do by the power of his might, and he being exalted and magnified in them by what they do by his power. What is to be underſtood here by the cutting off of the Enemies [b] may be taken from the former verſe, they ſhall be cut off from being Enemies, all (if underſtood of Men) that makes them Enemies of Chriſt, and his Church, their ſins and errours taken out of the way. Some [c] of the *Jews* read, *let thy hand be lift up*, underſtanding the Enemies as before, *viz.* adverſaries, to denote the Sons of *Eſau*, and *Iſmael*, ſtill looking for what is ſpoken as yet to come, as we have ſaid.

v. 10. *And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thy Horſes out of the midſt of thee, and I will deſtroy thy Chariots.*

v. 11. *And I will cut off the Cities of thy Land, and throw down all thy ſtrong holds.*

v. 12. *And I will cut off witchcrafts out of thine hand, and thou ſhalt have no more Soothſayers.*

v. 13. *Thy graven Images alſo will I cut off, and thy ſtanding Images out of the midſt of thee: and thou ſhalt no more worſhip the work of thine hands.*

And it ſhall come to paſs in that day ſaith the Lord, &c.] Here, that the connexion of the

x *Abarbinel.* y *R. D. Kimchi.* z *Druſius, Chriſt. à Caſtro.* a *Sa. Menoch.* b *See Hieron. Ribera & Tarnov.* c *Abarbinel.*

words

words may appear, is queſtionable, what is the time deſigned by *that day*, and who the perſon, or perſons here ſpoken to are. Some among [d] Chriſtians think, that the connexion is between theſe words and the firſt verſe, as if all coming between were a parentheſis, and that the day here ſpoken of is the ſame with that, wherein the things there mentioned were to be made good, and that the perſon here ſpoken to is the ſame that there, namely *Babylon*, and that what here follows are threats and comminations to her, anſwerable to thoſe things, that are elſewhere in *Jeremy*, and other Prophets threatned to her.

[e] A learned *Jew* thinks the words to be coupled not with the promiſes immediatly preceeding, but with the threats, that were before by our prophet denounced againſt the *Jews*, and *Iſraelites*, as containing farther threats, and ſo the time to be the ſame, in which the things before in this Prophecy threatned againſt them ſhall have effect by their Enemies coming on them, and they ſtill the perſons ſpoken of and to, and the words alſo to have connexion with what followeth, chap. 6. 1. *Hear ye now what the Lord ſaith.*

But to Others both *Jews* and Chriſtians (the moſt of them) this breach ſeeming wider than ſo to reſume the connexion of the words immediatly preceeding, and will have the time to be that wherein the things therein mentioned ſhould be fulfilled, and the perſons ſtill ſpoken to, *Iſrael* (or the remnant of *Jacob*) and the words, though ſeeming to have the form of a threat, yet to be indeed a gracious promiſe of that peace, and ſecurity, which they ſhall enjoy, and have no need of ſeeking other helps, ſuch as they and other Nations then ordinarily made uſe of, but relying on God alone, and cleaving faithfully to him, ſhall find him all ſufficient to them, [f] yea therefore will he take from them ſuch things, that they may learn to depend upon him: [g] ſo the *Jews* to this ſenſe, *I will cut off thy Horſes, &c.* i. e. I will by giving thee firm and ſecure peace cauſe that thou ſhalt have no need of multiplying Horſes, or Chariots, or walled Cities, or ſtrong holds: or, for fear of the Enemies to fly to Witchcrafts, and Inchantments, or to Soothſayers to direct thee when to fight with ſucceſs, nor for want of help in me to betake thy ſelf to Idols, and to worſhip them. So that the cutting off, and deſtroying thoſe things to them, and depriving them of them, will be in their ſenſe the cutting off and deſtroying their Enemies, the fear of whom made them formerly fly to them.

They do likewiſe cite their *Chaldee* Paraphraſe, who goeth in a different ſtrain, rendring, *I will cut off the Horſes of ſtrangers from among thee, and their Chariots, and the Cities of the People, and deſtroy all their ſtrong Towers, and I will cut off alſo Witches from amidſt thee, and thou ſhalt have no Soothſayers, I will alſo cut off the Images of the People, and their ſtatues out of the midſt of thee, and thou ſhalt no more ſerve the works of thine hands, and I will root out the plantations of the Gentiles from amidſt thee, and deſtroy thine Enemies.* This Paraphraſe [h] they cite, as in confirmation of their own expoſitions; with which it agreeth indeed as to that, which they make the ſcope in general, to denote, that they ſhall enjoy peace and ſecurity, and truſt in God, and ſerve him alone; but in this, much differs from it and from the text, in that what is attributed according to them, to *Iſrael*, is in it attributed to their Enemies, their Horſes called their Enemies Horſes, of which they give no reaſon; perhaps they might think they meant *Iſrael* themſelves, tho in reſpect to them they inſtead of their name put in their Enemies, *&c.* leaſt the words, that ſeemed to import ill unto them, might be joined with it, as elſe where [i] by the Enemies of *David* they will have to be underſtood *David*, as 1. *Sam.* 25. 22. and by the Enemies of the Lord the Lord himſelf, 2 *Sam.* 12. 14. making there the meaning to be, *thou haſt provoked the Lord*, whereas the letter ſounds *the Enemies of the Lord.*

But a [k] Chriſtian Interpreter makes farther uſe of the Paraphraſts expreſſion, *viz.* for confirmation of his opinion, that theſe things here ſpoken belong to the times after Chriſt, and that the perſons ſpoken to are not only thoſe of *Iſrael*, but of all other Nations, that ſhould be converted to Chriſt, becauſe elſe an objection might be made againſt it, for that after the return from the *Babyloniſh* Captivity, and when Chriſt came, and ſince, the *Jews* were not guilty of Idolatrous worſhips and witchcrafts, *&c.* that they ſhould be promiſed to have them cut off from them, and that therefore the words cannot be looked on as a promiſe of good to them, and therefore that the Horſes and Cities and Witchcrafts and Idols are to be underſtood of ſuch as were among other Nations, who were to be converted to Chriſt, and ſo be made the remnant, and *Iſrael* of God, i. e. that thoſe things in which they did before truſt, and ſo hardly receive the Goſpel, he would now take away, or at leaſt make them no longer to be the cauſe of their reſiſting the Goſpel, but that all ſhould yield and give place to it. But though that which he ſaith be true as to the main: *viz.* that Gods *Iſrael* comprehends as well the *Gentiles* that were to be called into Chriſts

d *Grot. and ſee Chriſt. à Caſtro, and Stokes.* e *R. Tanchum, ſo Cyril. Alexand.* f *Calvin, Druſius.* g *R. Sol. Jarchi, Ab. Ezra. R. D. Kimchi, Abarbinel. and R. Tanchum mentioneth this way of interpreting though he approveth it not.* h *R. D. Kimchi.* i *Kimchi. R. Tanch. &c. See Kimchi de Rad. in* עור k *Ribera; and ſee Sa. Menoch. and Trinus.*

Church,

Church, as the *Jews*, and that there were among the *Jews* no *Idols*, or *Idol* worſhip at Chriſts coming, and that this promiſe was to be fulfilled as well to the believing *Gentiles* as *Jews*, yet that there is need to interpret the words therefore, as if by the things named were to be underſtood thoſe among the *Gentiles*, becauſe at Chriſts coming no ſuch were among the *Jews*, or that the *Chaldee* Praraphraſt meant them of thoſe, is neither evident, or need to be inſiſted on, or ſcrupled at, becauſe the Prophet ſeems to ſpeak of things as they were in thoſe times when he ſpake, and to ſay that in future time, when God would fulfil his word here ſpoken by the Prophet, he would cauſe that it ſhould be otherwiſe; they whom he ſpeaks of ſhould not make uſe of or confide in ſuch things as they now did. That in the Prophets time ſuch things were among the *Jews*, and they peccant in forſaking God to rely on them, appears by what is ſaid in the Prophet *Iſaiah* who was cotemporary with *Micah*, *Iſaiah* 2, 6. &c. *Therefore thou haſt forſaken thy People the houſe of Jacob, becauſe they be repleniſhed from the Eaſt, and are Soothſayers, &c. Their Land alſo is full of horſes, neither is there any end of their Chariots, their Land alſo is full of Idols, they worſhip the work of their own hands.*

Where we ſee are reckoned up ſuch things, as are here mentioned, and their Sin ſhewed to be their relying on and pleaſing themſelves in them to the neglect of God and his waies; ſo that well may here be underſtood that he ſaith, that for the future, the time here pointed at, he would cauſe that it ſhould not be ſo with them, (and hence by the way may be taken another conjecture why the *Chaldee* Paraphraſt ſhould inſtead of *thy Horſes and Chariots, &c.* put *the Horſes of ſtrangers, &c.* viz. becauſe theſe things they had from other People. (As [l] Some expound *thy horſes*, i. e. the help of Egypt which thou relyeſt on to furniſh thee with Horſes) or learned the uſe of them from other People, and uſed them as he did. But we need not be much inquiſitive after his meaning, that being to be reduced to the Text, and not the Text to that. Mean while, that theſe words are to be looked on, as a promiſe for good to thoſe whom they concern, viz. a promiſe of peace and ſecurity in God alone, and encouragement to rely on him alone, without dependance on any humane helps or waies, rather than a menace of evil to thoſe ſpoken to, we may well be inclined to think by the application of much the like words to the peaceable condition of the Kingdom of Chriſt, [m] *Zechariah* 9. 10. *I will cut off the Chariot from Ephraim, and the Horſe from Jeruſalem, and the battle bow ſhall be cut off, and he ſhall ſpeak peace unto the Heathen.*

v. 14. *And I will pluck up thy groves out of the midſt of thee: ſo I will deſtroy thy Cities.*

And I will pluck up thy Groves out of the midſt of thee.] Of what uſe conſecrated Groves were anciently, in the times of Idolatry, we may eaſily perceive out of the ancienteſt Records, *viz.* the Books of *Moſes*, as *Exod.* 34. 13. where *Iſrael* being forbidden to make any Covenant with the Amorites and Canaanites, and other Idolatrous Nations, are commanded to deſtroy their Altars, break down their Images, and cut down their Groves (as wherein they worſhipped, or did honour to their Idols) as appears again, *Deut.* 12. 2, 3. Ye ſhall utterly deſtroy all the places wherein the Nations, which ye ſhall poſſeſs, ſerved their Gods, upon the high Mountains and upon the Hills, and under every green Tree, and you ſhall overthrow their Altars, and break their Pillars, and burn their Groves with fire. So we read that *Iſrael* ſerved *Baalim* and the Groves, *Judg.* 3. 7. and again chap. 6. 25, 28. we read of *Baals* Grove; and the Iſraelites, to keep them from Idolatry, are commanded not to plant a Grove of any Trees near unto the Altar of the Lord their God, *Deut.* 16. 21. notwithſtanding which command, as *Iſrael* afterwards fell to Idolatry, ſo they fell alſo to planting of Groves to the honour of Idols, and worſhipping them in them. So *Maacah* the mother of *Aſa*, made an Idol in a Grove, 1 *Kings* 15. 13. And *Ahab* ſetting up the worſhip of *Baal* made a Grove, 1 *Kings* 16. 23. and had his Prophets of the Groves, chap. 18. 19. ſo of the Grove in *Samaria* we have mention, 2 *Kings* 13. 6. and that the Iſraelites doing things that were not right againſt the Lord, ſet them up Images and Groves, *ibid.* chap. 17. 9, 10. and made them molten Images, even two Calves, and made a Grove, ver. 16. and that *Judah* left the Lord their God, and ſerved Groves and Idols, 2. *Chron.* 24. 18. by comparing which and like places will here eaſily be underſtood what is meant when he ſaith, He will pluck up their Groves, *viz.* that he will take away thoſe parts of Idolatry alſo, whether the words be taken with ſome as directed to the *Chaldeans*, or with others to the *Iſraelites*, the uſe of Groves in the worſhip of their Idols having been common to both.

So will I, (or *and I will*) for ſo is the *Hebrew*) *deſtroy the Cities.* In the Margine is put, *or Enemies*, and ſo the *Chaldee* Paraphraſt takes it. The word עריך *Areca* in the *Hebrew* ſignifieth both theſe, *Cities*, and *Enemies*, and ſo is that meaning to be given to it, as the ſenſe of the place requires, or ſhows to be moſt

l *R. Solomon.* m *See R. Sol. and R. D. Kimchi on that place.*

convenient. Here therefore according to their ſeveral judgments ſome take one, and ſome the other. It is not unfitly obſerved by a [n] learned *Jew*, that if here the words be taken as a menace, or denouncing evill, then it muſt neceſſarily, to make a congruous ſenſe, be rendred *Cities*, but if it be taken as a prediction of good, then it may be rendred either way. To what may be ſaid, it is not here to be taken for *Cities* (though diverſe Interpreters ſo take it) becauſe he had before ſaid, *I will cut off the Cities of thy Land*, verſ. 11. ſome anſwer, that [o] there are meant *Cities* of defence, here *Cities* of Idolatrous worſhip, in which were their Groves and Idols Temples.

v. 15. *And I will execute vengeance in anger, and fury upon the Heathen,* ſuch *as they have not heard.*

And I will execute vengeance upon the Heathen ſuch as they have not heard of.] On that former expoſition of moſt Chriſtians, which interpret the preceeding words from ver. 10. as a promiſe of good unto the Church and Believers, this will kindly follow, as ſhewing how much contrary it ſhall be with ſuch as receive not his Doctrine and refuſe to obey. Having ſo diſpoſed of things for the good and ſecurity of his Subjects, on his Enemies he will execute vengeance. But then moſt of them render the laſt words *which have not heard*, or *will not hear*, or hearken to his word, or Doctrine, or *becauſe they would not hear* the law, ſaith the *Chaldee*, the preaching of the Goſpel, ſay Chriſtians, and ſo refer the Relative *which* to the Heathen. But the words are capable of that rendring which Ours give, and is by [p] Some others alſo approved, by referring it to the vengeance ſpoken of, viz. which or ſuch as they have not heard.

That [q] *Jew* which (as we ſaw) takes the foregoing words as a threat againſt *Iſrael*, or the *Jews* here doth not take גוים *Goim*, (*Nations*, or *People*) for the *Heathen*, but for the People of *Iſrael*: that it may ſound, on thoſe Nations or People, (viz. *Iſrael* and *Judah*,) that God would take vengeance on them for their refuſing to hearken to him, making it a continuation of the commination.

That [r] other *Jew* which expounded *Iſraels* being as a dew, &c. of their being kind and profitable to them that dealt kindly with them, expounds this, that God will ſeverely puniſh thoſe that would not hearken to them to pity and ſhow kindneſs to them. Such as make the *Babylonians* or *Chaldeans* the perſons ſpoken to, and here threatned with deſtruction: by thoſe [s] that will not hear, underſtand ſuch of thoſe Nations under that Empire as ſhould oppoſe *Cyrus*, and refer to *Iſa.* 44. 1. *&c.*

There is another [t] Tranſlation of great note, which making the words from the tenth verſe to the end, a promiſe of good by Chriſt to his Church, gives yet a different conſtruction of them from what we have ſeen, viz. *For it ſhall be in that day, ſaith the Lord, when I ſhall have cut off thy Horſes out of the midſt of thee, &c.* (i. e. have much afflicted thee, and ſo purged thee from thy wicked doings and the inſtruments thereof) *that I will deſtroy thy adverſaries, and execute vengeance on the Nations which have not heard.* But this conſtruction ſeems much more harſh, than that which is commonly received, and by our's given; although our's ſeem to expreſs much the ſame that thoſe Tranſlatours would have, by putting verſ. 14. *So will I deſtroy*, inſtead of what others put, *and I will deſtroy*, eſpecially if, as in the Margine, we read, *their Enemies.*

n *R. Tanch.* o *Chriſt. à Caſtro. See Aben Ezra.* p *Calvin. Druſius.* q *R. Tanchum.* r *Abarb.* [s] *Grot.* t *Jun. & Tremel.*

CHAP.

CHAP. VI.

VER. 1. *Hear ye now what the Lord ſaith, Ariſe, contend thou before the mountains, and let the hills hear thy voice.*

v. 2. *Hear ye, O mountains, the Lords controverſie, and ye ſtrong foundations of the Earth: for the Lord hath a controverſie with his People, and he will plead with Iſrael.*

HEar ye now what the Lord ſaith, &c.] Although it be not neceſſary perhaps to ſeek for a connexion between every chapter, or all other paſſages in the Books of the Prophets, in as much as they ſpake them at ſeveral times, and ſo when they comitted them to writing, ſet them down as they were ſpoken, without neceſſary dependance of every part one on another, and ſo this might be looked on as [x] a new addreſs (as the Prophet was by the Spirit moved,) to the People: yet of the coherence between it and the foregoing parts of this Prophecy, we may not unfitly take an hint from a *Jewiſh* [y] Doctor to this purpoſe; that whereas God had ſometimes threatned to them heavy judgments to the deſtruction both of *Samaria* and *Jeruſalem*, *Iſrael* and *Judah*, and then again given them gracious promiſes, of victory over their Enemies, and great tranquillity and proſperity, leſt any ſhould thence take occaſion to ſuſpect, that his waies were not equal, and he not conſtant in his purpoſes, but various and changeable, one while intending and declaring one thing, then another, and repenting him at one time of what he had ſaid or done at another; he here bids the Prophet to declare the methods of his proceedings to them, by rehearſing what he had done for them, and their forefathers, and what juſt things no way grievous were required of them, and how they behav'd themſelves towards him, and laying open what tranſgreſſions they were guilty of, that ſo it may appear, that he was alwaies inclin'd to mercy and to do them good, but that they by the unequal temper of their behaviour, and perverſe rebellious carriage, provoked him to uſe ſeverity towards them, and to deal with them in judgment, that he might not ſeem a patronizer of wickedneſs; the cauſe was from themſelves and not from any inconſtancy in him, the change in them, not in him, who was ſtill the ſame, *the Lord, the Lord God merciful and gracious, &c. but that will by no means clear the guilty, &c. Exod.* 34. 6, 7.

For making this evident therefore, the Prophet thus begins and beſpeaks them, *Hear ye now ye People of Judah and Iſrael what the Lord ſaith, &c.* The Lord ſaith it, and therefore it requires their due attention, the Lord ſaith unto him, *Ariſe*, (*O Micah*) *contend thou before the mountains, &c.* The Margin hath, *with the Mountains*, for ſo the particle את *Eth* more uſually ſignifies, but it is by the *Hebrew* [z] *Grammarians* obſerv'd here to denote as much as אל *El*, *to*, or *before*, *in preſence of the Mountains.* The Mountains and hills (ſaith a [a] learned *Jew*) are dead inanimate things, and cannot be guilty of Sin, why then ſhould he reprove them? The ſenſe then muſt be (ſaith he) rebuke and reprove the ſin of this People with ſuch vehemence, publickly, and with ſo high a voice, that even thoſe inſenſible Creatures the Mountains and Hills may hear it; as much as to ſay, Contend with or reprove this People in the preſence of the Mountains, and that ſo loudly and vehemently, as if thou would'ſt make even thoſe things, that have no ſenſe of hearing, the very hills, to hear thy voice.

[b] Some render, *with the Mountains*, and *let theſe hills hear*, i. e. thoſe of *Judea* that mountanous Country; and then the Mountains and Hills may be taken for [c] the Inhabitants of them. [d] Others think them cited as if they were guilty, becauſe on them they worſhipped Idols and committed abominations. Others again [e] both *Jews* and Chriſtians, by Mountains and Hills take the Princes and great ones to be meant, as ſometimes in Scripture they are by thoſe names deſigned, and then the particle *With*, muſt in its uſual ſenſe be underſtood, (but the controverſy ſeems more general with all People.) The *Chaldee* Paraphraſe is cited by the [f] *Jewiſh* Expoſitors as rendring Mountains by *Fathers*, and Hills by *Mothers*; as if he ſhould call on *Abraham*, *Iſaac*, and *Jacob*, and *Sarah*, *Rebeccah*, *Leah* and *Rachel*, in their Graves, to hear how ill they had requited the Lord for all his goodneſs ſhewed to them, (and ſo in ſome [g] Editions of the *Chaldee* it is read: but in others, and thoſe more common, otherwiſe, viz. Mountains and Hills, as in the *Hebrew.*)

But there is no need of taking Mountains and Hills in any other than their proper ſignification, [h] it being agreeable to the language of the Scripture [i] ellewhere, when God ſpeaketh, or any thing is ſpoken from him, and in his Name, the more to affect the hearts of Men, and make what is ſpoken to ſink into them and be attended to, to call in Heaven

x *Grot.* y *Abarbinel.* z *R. David Kimchi.* a *Abarb.* b *Jun. Trem.* c *Grot.* d *A. Lapide, Tirin. Tarnov.* e *R. Tanchum. Vatab. Ribera.* f *R. D. Kimchi. Abarb. and ſee R. Tanchum, and R. Solom.* g *See Bib. Reg. Buxt. Polyglot, &c.* h *Ainſw. in Deut.* 32. 1. i *Iſa.* 1. 2. *Micah.* 1. 2.

and Earth and lifeleſs inſenſible Creatures as witneſſes againſt them, and judges between God and them, for the ſolemnity of the matter, and to ſhow the juſtneſs of what he doth or ſaith, and how more ſenſleſs and ſtupid they are in not hearkning and obeying than any of thoſe lifeleſs Creatures, which obey all his will as readily as if they had ears and were of quickeſt hearing. As they ſpeak loudly without voice to declare [k] the glory of God, and witneſs to his truth, ſo do they hear without ears when the Lord ſpeaks. *Iſrael* therefore refuſing to hearken to the Lord, out of theſe doth he raiſe up ſuch as ſhall hearken to him, and call on them ſo to do.

Hear ye O Mountains the Lords controverſy, and ye ſtrong foundations of the Earth. Inſtead of *Hills* in the firſt verſe, here in the ſecond verſe is put *ye ſtrong foundations of the Earth* (or, ye ſtrong ones the foundations of the Earth:) ſo are the Mountains and Hills called, as the ſtrongeſt and firmeſt parts of the Earth, and therefore [l] likened to the pillars or foundations thereof. [m] They that by Mountains underſtand the Kings and chief Princes of the World, ſeem by theſe to underſtand their deputies and Magiſtrates, who do as it were ſuſtain the pillars thereof, *Pſalm.* 75. 3. But it ſeems moſt convenient, as declaring the Majeſty of God, to retain (as we ſaid) the proper ſignification of the words, Mountains and Hills.

Theſe being ſummoned (as fit witneſſes for their conſtancy and ſtability) to hear, he declares what they are called on to hear, viz. the *Lords* [n] *controverſy with his People*, and his impleading them for matters between him and them. He that is Soveraign Lord of all, and cannot do any unjuſt thing, nor could be accuſed of injuſtice in doing what he will with his own, much leſs in puniſhing them who have done otherwiſe than they ſhould, in rebelling againſt him and tranſgreſſing his Commandments, yet with wonderful condeſcenſion, puts himſelf as it were on equal terms with his rebellious People, and [o] chuſing rather to manifeſt his juſtice and equity than the right and power of his Dominion, calleth in all Creatures to be witneſſes and judges between himſelf and them, of the juſtneſs and even neceſſity of his proceeding with them. That he may before all be juſtified in what he ſpeaks, and [p] cleared in his judging (or contending) even themſelves being judges, he gives in his reaſons, and calls on them to give in theirs, or any arguments they can produce for themſelves in their behalf, according to what he elſewhere ſaith, *Iſa.* 43. 23. *let us plead* (or [q] let us be judged) *together, declare thou, that thou may'ſt be juſtified*; if thou haſt any thing whereby thou mayeſt juſtify thy ſelf, produce it, and let it be heard.

v. 3. *O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me.*

O my People what have I done unto thee, &c.) Thus he begins his plea with them, by calling on them to produce what exceptions they have againſt him and his ſervice; for their forſaking it might ſeem to import, as if he had ill treated them, and been an hard maſter to them. He bids them therefore, if they have any thing to ſay for themſelves againſt him in that kind, to produce it. *O my People, what have I done unto thee, and wherein have I wearied thee?* [r] Some for explication add, What evill have I done unto thee? viz. that thou ſhouldſt thus behave thy ſelf towards me, as thou doſt: Wherein have I wearied thee? What commands have I given thee, or what have I required to be done of thee, the doing of which might be a trouble and wearineſs unto thee? becauſe they were apt to ſay, *What a wearineſs is it? Mal.* 1. 13. So that to this expreſſion, will be agreeable what we have in the New-Teſtament, *His commandments are not grievous*, 1 *Joh.* 5. 3. and what our Saviour ſaith, *Mat.* 11. 30. *My yoke is eaſie and my burden light.*

Others much [ſ] differently expound the firſt words, not underſtanding *Evil*, but *Good*, *What*, i. e. how much, *good have I done unto thee?* how great mercies ſhew'd to thee? And then the following words much as before: *and wherein I have wearied thee* by my commandments, what trouble thou haſt been put to in doing them, *teſtify* thou and declare. The *Chaldee* paraphraſeth the former part of the verſe, *what good have I ſaid that I would do to thee, and have not done it?* which meaning may agree with either of the foregoing: and the latter part thus, *and what hard* [or grievous] *infirmity have I multiplied upon thee?* [t] as if he had reſpect to his preſerving them continually in health in all their travel through the deſert: and ſo ſome Others underſtand this, not ſo much of Gods not wearying them with his commandments, as of his [u] not having in any kind put them to hardſhip and difficulties in their coming out of Egypt, and travel in the deſert, through which he bare them *as on Eagles wings Exod.* 19. 4. and *Deut.* 32. 11. &c. *and led them through the deep as an Horſe in the wilderneſs, that they ſhould not ſtumble, Iſa.* 63. 13. &c.

But the firſt of theſe expoſitions, as to the

k *Pſal.* 19. 3. *Luk.* 19. 40. *Hoſ.* 2. 21. l *Compare Deut.* 32. 22. *and Pſal.* 18. 7. m *Abarbinel.* n *See Hoſ.* 4. 1. o *Grot. Pelican.* p *Pſal.* 51. 4. q *Vulg. Lat.* r *Aben Ezra, R. Kimchi.* ſ *R. Solomon, Abarbinel.* t *See Deut.* 7. 15. 8. 4. *Exod.* 15. 26. u *Chriſt. à Caſtro.*

whole

whole verſe ſeems more naturally to flow from the words, and may be compar'd with and confirmed by what he ſaith, *Jer.* 2. 5. *What iniquity have your Fathers found in me, that they are gone from me?* &c. and ver. 31. *Have I been a wilderneſs unto Iſrael; a land of darkneſs?* the meaning of which a [x] learned *Jew* thus gives, Have I put upon them any great difficulty, or burdened them with any hard command, that they are fled from mine obedience?

Teſtifie againſt me.] He challengeth them to produce their grievances, if they have any againſt him, before thoſe Mountains and Hills ſummoned in to witneſs between them. If they have no ſuch things on their part to produce, he hath his great benefits conferred on them and their forefathers, by which he deſerved and might juſtly challenge their faithful obedience to produce on his part: which therefore to convince them of their great ingratitude, he proceedeth to recite.

v. 4. *For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.*

v. 5. *O my people, remember now what Balak King of Moab conſulted, and what Balaam the Son of Beor anſwered him from Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord.*

For I brought thee up out of the Land of Egypt, &c.] For the particle כי *Ci*, ſo rendred, [y] Others render otherwiſe, as 1. *When*, 2. *But*, *ſurely*, 3. *Although*, and the like: but the coherence is by none made plainer than by reading it *For*, as it plainly ſignifies.

I brought thee up, &c. *and redeemed thee out of the houſe of ſervants*, i. e. out of the houſe or place of [z] ſervitude or bondage, where thou wert a ſervant. The words are the very ſame, that are uſed in the preface of the ten Commandments both *Exod.* 20. and *Deut.* 5. and there rendred *the houſe of bondage*, and hath the ſame meaning here.

Diverſe [a] both *Jews* and Chriſtians mention here another reaſon of this apellation of *houſe of ſervants*, *viz.* that Egypt may be called ſo in reſpect of the Egyptians themſelves, who were inheritors of that curſe laid on their forefather *Cham*, and his Son *Canaan*, that he ſhould be a ſervant of ſervants unto his Brethren, *Gen.* 9. 25. But this (however otherwiſe true) ſeems here rather a nicety not much to be inſiſted on, [b] though this may ſeem to heighten the greatneſs of the benefit of his redeeming them thence, where they were in moſt vile bondage and low condition, ſervants to ſervants.

And I ſent before thee Moſes, Aaron and Miriam.] The *Chaldee* thus paraphraſeth theſe words, *And I ſent before thee three Prophets, Moſes* to teach the tradition, (or way, ſo I ſuppoſe מסירה *Meſirah*, rather is, than tradition which is מסורה *Maſorah*) of judgments, i. e. to give them Laws; *Aaron* to make propitiation for the People; and *Miriam* to inſtruct the Women. (*Aaron* hath the title of Prophet given him, *Exod.* 7. 1. and *Miriam* of a Propheteſs, *Exod.* 15. 20. where ſhe went before the Women in ſinging praiſes to the Lord for their deliverance from the *Egyptians*; and they both ſeem to challenge that title, as belonging to them, as well as unto *Moſes*, *Num.* 12. 2.) Theſe he ſaith he ſent before them, i. e. gave them for guides to them to go before them, to conduct, inſtruct, lead, and aſſiſt them, both in their going forth of *Egypt*, and in their paſſage through the wilderneſs.

[c] Some by his ſayings, that he ſent them before them, underſtand, that he before hand, before their going forth out of *Egypt*, ſent them to give them the joyful news of their deliverance, and prepare them for it. Theſe being both true, and the word comprehending both, both may be looked upon as meant, to the minding them of all thoſe benefits, that God made theſe three his inſtruments of conferring on the *Iſraelites*, from the firſt beginning of his great work of his redemption of them out of *Egyptian* bondage, as long as they continu'd together amongſt them, which was even till the time of the next great work or benefit here particularly mentioned, *viz.* what concerns the ſtory of *Balak* and *Balaam*, and ſo all from their firſt moving to come out of *Egypt*, until they came to *Shittim*, all God's wonderful works and mercies towards them, as in the Books of *Moſes* recorded; for before what is mentioned of *Balak*, *Miriam* died *Numb.* 20. 2. and ſo did *Aaron*, *Numb.* 20. 28.

The putting them in mind therefore of what was done, as well after their deceaſe as before, is uſhered in with a new addreſs, *O my People, remember now what Balak King of Moab conſulted,* &c. conſulted, i. e. [d] what counſel he took, *viz.* how he might by any means bring about their deſtruction. The ſtory of what was agitated betwixt *Balak* [e] King of *Moab*, and *Balaam* the [f] *Soothſayer* is recorded, *Numb.* 22. 23. 24. *Balak* finding himſelf unable to accompliſh his deſigns on *Iſrael* by force of Arms, thought to do it by bringing God's

x *R. Tanchum.* y 1 *Jun. Trem.* 2 *Kimch.* 3 *R. Solom. Jar.* z *Chald. Greek.* &c. a *Kimchi, Abarb. Vatabl. and others.* b *See Chriſt. à Caſtro.* c *R. D. Kimchi.* d *Abarb.* e *Num.* 22. 4. f *Joſh.* 13. 22.

curſe upon them, for which end he ſends for *Balaam* (who it ſeems had then the repute of an holy Man and great Prophet) to come and curſe them, *for I wot*, ſaith he, *that he whom thou bleſſeſt is bleſſed, and he whom thou curſeſt is curſed*, *Num.* 22. 6.

How willing *Balaam* was to have complied with him in this pernicious deſign, is manifeſt by his carriage in the relation of the Hiſtory, but God would not ſuffer either of them to have their will, *Balak* hired againſt *Iſrael* *Balaam* to curſe them, nevertheleſs the Lord their God would not hearken unto *Balaam*, but turned the curſe into a bleſſing unto them, *Deut.* 23. 4, 5. *Joſ.* 24. 10. Whenſoever by building altars and offering ſacrifice he ſought to procure a curſe againſt them, the meſſage that was put into his mouth to return to *Balak* was a bleſſing, which he could not chooſe but utter. So that he being forced to it ſaid, *how ſhall I curſe whom God hath not curſed, or how ſhall I defy whom the Lord hath not defied?* *Num.* 23. 9. and, *behold I have received commandment to bleſs, and he hath bleſſed, and I cannot reverſe it*, verſe 20. He confeſſed that no inchantment could prevail againſt *Iſrael*, verſe 23. and in fine therefore inſtead of curſing them, plainly pronounceth bleſſings upon them, and curſes and deſtruction to thoſe who would have had them curſed and deſtroyed, *Num.* 24. 15. *&c.* So that *Balaks* deſign in getting *Balaam* to curſe *Iſrael* [g] ſeems that which is intimated by, *remember what Balak conſulted*; and *Balaams* bleſſing them inſtead of curſing them, that referred to by thoſe words, *and what Balaam the Son of Beor anſwered him.*

But there is one thing more in that Hiſtory to be taken notice of for the fuller underſtanding of what is here ſpoken, and that is, that though *Balaam* could not by his curſes prevail to hurt *Iſrael*, yet he ſought and taught *Balak* by another way to attempt it, *viz.* by ſeducing them to do that, which if done by them ſhould certainly pull down Gods curſe on them, *viz.* Fornication and Idolatry. [h] This is by ſome thought to be intimated in what he ſaith to *Balak*, *Num.* 24. 14. *I will adviſe or counſel thee.* But though no ſuch counſel is there more fully exepreſt, yet it is afterwards, cap. 31 16. where *Moſes* reproving the People for ſaving alive the Midianitiſh Women, ſaith, *behold, theſe cauſed the Children of Iſrael through the Counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor*, to which alſo reference is made *Rev.* 2. 14. where 'tis ſaid that *Balaam* taught *Balak* to caſt a ſtumbling block before the Children of *Iſrael*, to eat things ſacrificed to Idols, and to commit Fornication. That counſel of his is there called the Doctrine of *Balaam*, and that may, not perhaps unfitly, be here included in what *Balaam* anſwered to *Balak*, as calling to mind, as a great Sin of their forefathers, ſo together a ſignal mercy of God, in not ſuffering that counſel to prevail to the utter deſtruction of them, but to end in the puniſhment of part of them only (*viz.* twenty-four thouſand *Num.* 25. 9.)

And this [i] Some look on as chiefly here referred to, joining with theſe words the following, namely, *from Shittim to Gilgal*, making the meaning thus to be, And what pernicious counſel *Balaam* gave for working miſchief to them in their paſſage betwixt *Shittim* and *Gilgal*, *viz.* that in all that way (as far as his dominions extended) he ſhould ſend into the camp of *Iſrael* of the faireſt of his Women, to entice them to Fornication, and conſequently to Idolatry; that ſo by that means, which he could not do by any inchantments, he might prevail to bring Gods curſe upon them: which counſel if it had taken effect, had certainly done what he intended. For being begun to be practis'd in *Shittim*, we ſee how it provoked God to ſend a plague among the People to the deſtruction of twenty four thouſand, *Num.* 25. 9. and had it been ſeconded or continued in their further march toward *Gilgal*, had probably brought deſtruction on the whole People before they could arrive there, but was defeated by God's ſo timely taking notice of it, and by the early puniſhment of thoſe that were at firſt ſeduced, and afterwards by the [k] cutting of the Midianitiſh Women, who were intended to be a ſnare to them. So that the plot was dangerouſly on *Balaams* part laid, and God's great mercy in defeating it was very conſpicuous, and worthy to be had in remembrance.

But Others do otherwiſe expound theſe words, [l] ſome taking by the words, *from Shittim to Gilgal*, to be denoted the ſeveral ſtations to which *Balak* took *Balaam*, that he might view the Camp of *Iſrael*, and curſe them (*viz* thoſe named, *Num.* 22. 41. and chapter 23. 14. and 28.) but [m] thoſe places were not between *Shittim* and *Gilgal*, but eaſtward of *Shittim*, to the weſt of which *Gilgal* was: and if it be ſaid, that it is meant, that thence he might ſee their Camp, as it lay between *Shittim* and *Gilgal*, it will be again anſwered, that the Camp then [n] pitched in the plains of *Moab*, did not reach farther than *Shittim*, nor ſeems to have been extended farther towards *Gilgal.*

Others therefore, [o] both *Jews* and Chriſtians, disjoining the words, *from Shittim unto Gilgal* from theſe, *and what Balaam anſwered him*, and repeating the word, *remember*, as

g *Ab. Ezra, R. D. Kimchi, Abarbinel.* h *Ainſ. on Num.* 34. 16. i *Ribera, Menochius, Tirinus.* k *Numb.* 31. 17. l *Tanchum.* m *See Ch. à Caſtro. & Ribera.* n *Num.* 22. 1. *and* 25. 1. o *R. D. Kimchi, Munſter, Vatablus, Grotius, Abarbinel.*

again

again having influence on these, thus supply the sense; And remember those things which I did for thee in the way from *Shittim* to *Gilgal*, from *Shittim* in the plains of *Moab* east of *Jordan*, where they sinned, (in the matter of *Peor*, *Num.* 25.3. 18.) and deserved all to be cut off, had not God been merciful to them, unto *Gilgal* on the other side of *Jordan* in the promised land. [p] At *Shittim* they abode till after *Moses* his Death. From thence after *Moses's* Death *Joshua* conducted them over *Jordan* (the waters of which were, as formerly the waters of the Red Sea under the conduct of *Moses*, miraculously divided to let them pass through as on dry land) unto *Gilgal*, where they first incamped in, and took firm possession of that promised land, which ever since they had enjoy'd: and there God renewed his Covenant with them by renewing Circumcision, which had been omitted in their journeyings through the wilderness, and so rolled away from off them the reproach of *Egypt*; for which cause the place had its name *Gilgal*, (which signifieth *rolling*) *Jos.* 5. 9.

So that as in the former words they are put in mind of all the great things, that God did for them under the conduct of *Moses*, and in his time, summed up *Jos.* 24. 6. *&c.* so in these of those under the conduct of *Joshuah* and after his Death: and so, in summ, of all that he did from his first begining to redeem them from bondage, and bringing them out of *Egypt* through the Red Sea, through the desert and through *Jordan*, till he had setled them in the promised land: and so consequently of all that he did afterwards for them there, in driving out of their Enemies and setling them in it till this very time, wherein they had so far provoked him by their unthankful and rebellious behaviours, that he thought of casting them again out of it, and threatned by the mouths of this and other Prophets so to do, except they should prevent it by serious and speedy repentance, and new obedience, which all the Prophets, calling on them in his name, could not perswade them to.

All these things with the notorious circumstances attending them, and variety of transactions, whereby God manifested his infinite wisdom, power, justice, mercy, and truth, in his miraculous preservation of them, and destruction of, and defeating the counsels of their Enemies, in his punishing them sometimes for their rebellions, yet in great mercy sparing and preserving the main body of them, and not suffering any good promise, that he had made to their Fathers to fail, till he had fulfilled all, do these comprehensive heads of the story expressed put them in mind of. There was no need of reciting all particulars, they being things that they could not be ignorant of, being recorded in the Books of the Law and *Joshuah*, and by mouth from the Fathers, (according to God's command) all along from the time that they were first done, related to them; only they laid them not to heart, to make that use of them as they ought to have done, thence to take occasion of continued thankfulness, expressed in faithful adherence and obedience to God; so that they might justly be thought and said to have forgotten them: and therefore are by a brief mention of these main heads put in mind of them, and bid to remember them, that so they might *know the righteousness of the Lord.*

Righteousness.] צדקות *Righteousnesses*; a word of latitude, according to several Acts in which [q] righteousness shews it self, as of giving or doing what is right and just, uprightness in dealing, justice in judgments, and in dispensing punishments, and rewards, mercy, and beneficence, fidelity, and veracity, and justness in a cause: and to all 'tis appliable according as the place where it is used requires, and is here therefore differently interpreted by [r] expositors; Some, his just dealings in all matters betwixt *Israel* and their Enemies, and in what concerned them among themselves according to their different behaviour, when they rebelled and when they obeyed, when they sinned and when they repented; [s] Some, the great mercies of the Lord shewed to them, and benefits conferred on them; [t] Some, the faithfulness of the Lord in making good all his promises made to their forefathers, notwithstanding all those impediments, which stood in their way, through the Enemies endeavours and their own rebellions and Sins. Whichsoever of these be taken, the thing will be true, and the word may well be taken in its full latitude as it comprehends all these and ought of like kind, for examples of all its meanings, and all that it can import, will be afforded in the histories pointed out, and they will instruct them to know the righteousness of the Lord taken in what sense or notion you will; yea, though we should not look back on all those passages from *Egypt* to *Gilgal*, but only on those from *Shittim* to *Gilgal*; as some seem more particularly to refer these words only to them. So the *Chaldee* paraphrase. *Have not great things been done for you, from the plain of Shittim to the house*, or place, *of Gilgal, that the righteousness of the Lord might be made known?* [u] and some Christian interpreters, who for making the words as they suppose the plainer, (though the usual reading seem more plain) render thus, *That thou mayest acknowledge the righteous dealings of the Lord from Shittim to Gilgal, and say, &c.*

p *Jos.* 3. 1. q *Moreh Nevochim. Nic. Fuller concord.* r *Pisc. Tarnov. Dutch Notes; see R. Tanchum.* s *Cal. Diodat. Grot. Drusius, R. Tanchum.* t *Vat. Ribera Tirinus, Menoch. Sa. Diodat, &c. & Christ. à Castro.* u *Junius & Tremellius.*

But

But though all theſe may (as we ſaid) agree to the ſenſe of the words, and be looked on as true, yet if we look to the words foregoing, wherein God ſaith that he hath a controverſie with *Iſrael*, and calls on them, as it were to plead the caſe, and debate the matter with him, before witneſſes, that it may appear on which part the right ſtood, or the fault lay, that he hath taken up a quarrel againſt them, and it will ſeem perhaps a cloſer and more natural way of making the inference, or giving the meaning to expound them, *that ye may know* (or that it may be known, for the word is only למען דעת *Lemaan Daat*, to know; or, for knowing, without expreſſing the perſon) the righteouſneſs of the Lord, *i. e.* [y] that the right of the cauſe is on his ſide, and he is very juſt in what he doth now, in accuſing thee of ingratitude, and threatning to puniſh thee for it, that there is no injuſtice in his doings (and ſo may it be compared with that expreſſion, *Pſal.* 51. 4. above mentioned.) Thoſe great things done for them which he calls to their mind, and pleads, are manifeſt evidences on his part againſt them, to juſtify him: they having nothing to anſwer for themſelves, or teſtifie againſt him, what ſhall they do but as men wholly convicted, and in great confuſion, ſay as follows.

v. 6. ¶ *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt offerings, with calves of a year old?*

v. 7. *Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? ſhall I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?*

Wherewithal ſhall I come before the Lord, &c.] This abrupt, paſſionate, form of ſpeech ſeems to require ſomthing to be underſtood, and ſupplied, whereby it may be joined to the preceeding words, and that [z] Some would have to be *and mayeſt ſay*: which then muſt be underſtood with ſome caution, not as if the Prophet ſhould ſuggeſt to them words, which he thinks convenient that they ſhould, or he would have them to ſay (becauſe they are ſuch as he could not but know were not to be ſaid, being not agreeable to the waies of worſhip for making attonement, and pacifying God, by God himſelf in the law preſcribed, who would not be pleaſed with any other things than what he himſelf choſe, being not profited by any, nor accepting of any, but what himſelf approved) but rather mentioning them as ſuch, which probably they would be ready to ſay, being convinced of Gods righteouſneſs in his plea, and having nothing to teſtifie againſt him, or anſwer for their own juſtification: as if they ſhould ſay, We confeſs Gods righteouſneſs, and acknowledg all that he hath ſaid to be true, and that he hath better deſerved at our hands, than we have repayed him, and would be glad therefore by any means, and on any terms to make our peace with him. If offering thoſe ordinary oblations, which the law required (which as ſpeaking in their perſon he may ſeem to intimate they would ſay they had not failed in) will not ſuffice, what elſe ſhall we do? be it offerings of things never ſo expenſive (as by thoſe hyperbolical expreſſions of *thouſands of rams, and ten thouſands of rivers of oil* ſeems denoted) or things never ſo dear, or precious to us, our Children, yea the deareſt of them, *our firſt born*, all of theſe would we willingly offer for making attonement for our ſins, whereby we have provoked him, and for appeaſing him, if all would do.

Not much different as to the meaning will be what [a] others ſupply, *viz.* if any of you (or every one of you for his particular) ſhall ſay, *wherewith ſhall I come before the Lord*, &c. On all hands it will be agreed that the words are ſpoken by the Prophet, as in the perſon of the People (agreeable to what their behaviour ſhewed to be the thoughts of their hearts) as a reply to what God hath ſaid in his plea againſt them for evidencing his own righteouſneſs, and their great ingratitude, whether we look on them as an acknowledgment, that they are convinced of their own guiltineſs, and deſire to acknowledge their ſins, and repent of them, which they would teſtifie by any means, if they knew what would be accepted, or ſuffice in that kind: tacitely implying that he had not wearied them in any ſervice, but [b] that there was nothing ſo weariſome, or troubleſome, or expenſive, which for pleaſing him they ought not to do, or would not willingly do; or whether as a juſtifying of themſelves, [c] That all was true indeed that God had ſaid; and as for themſelves, if they had been defective in their duty, and ſo diſpleaſed him, it was through ignorance, becauſe if they might be informed what would pleaſe him, were it never ſo great a matter, they would willingly do it.

Howeve it be, the Prophet by putting this queſtion in their name in theſe terms, [d] makes way for informing and inſtructing them in the true means of pleaſing God, which, as in anſwer to their queſtion, he declares in the following words. But before we come to thoſe

y *The word righteous is ſo uſed Gen.* 38.26. *Deut.* 25.1. *Jer.* 12.1. z *Junius Tremellius. Grot. and ſee R. Tanchum.* a *R. D. Kimchi. Aben. Ezra. Ch. à Caſtro.* b *See Abarbinel.* c *See Pareus.* d *R. Tanchum. Corn. à Lapide*

words,

words, wherein he positively sets down, what things God required, and was to be pleased with, we must necessarily suppose a denying of the things in this question on their parts expressed to be pleasing, or acceptable to him, viz. multitude of oblations and sacrifices above what he required in his law, as if by the greatness and preciousness of them that pardon were to be bought out. Offerings and sacrifices were indeed in the law of Gods own institution, but those all of such nature as God might, for all that he had commanded, justly ask, *wherein have I wearied thee?* They were neither so costly, nor so many, as that they had reason much to be aggrieved at; they were all of such things that were at hand easie to be gotten, and of the store wherewith he had blessed them, so that [e] if any were poorer than others, in many of them regard was had to his poverty. And that they might know, that it was not the value or great price of the offering that he looked after, appears, in that for greater sins oblations [f] of lesser value were enjoyned, and for [g] some great sins none at all; that thereby the heinousness of them might appear. And to think therefore, that by adding to the sacrifices, which God had prescribed in the law, as by changing single beasts into thousands of the best sort, or in stead of beasts to offer, to sacrifice, the dearest of their Children, could be no safe rule to go by in seeking to appease the wrath of God for their sins, and present themselves acceptable in his sight. [h] They were not to *add to*, no more than to *diminish from what he commanded Deut.* 4. 2. and 12. 32. Therefore did their offerings even of such things as he allowed and required to be offered at any time please him, because offered in obedience to his commands, and of such things, for such ends, and in such a manner, and with such a mind in them rightly prepared and disposed according to his will in his word declared, not for any thing otherwise of intrinsick goodness in the things themselves, or the value or multitude of them which he esteemed. And for this cause, because they thought otherwise, and neglecting those other circumstances, whereby the offerings were to be made acceptable, and were never without them, thought to please him with sacrifices, and oblations, as if the bare offering them and external performance, were as much as he required, and a sufficient performing of their duty, whereby they should gain his favour, is it that we often hear him reproving them even for their legal sacrifices, and rejecting them with indignation, as things which he delighted not in, but even loathed and hated, as *Isai.* 1. 11. &c. 66. 3. *Jeremiah* 6. 20. *Amos* 5. 22. &c. and as things that though by them he thought good under the law to exercise them in obedience to him, and [i] to instruct them and bring them to repentance and faith, yet were not [k] his prime and main intention, nor things which meerly of themselves could please him; as appears, *Jeremiah* 7. 21, 22. &c. Here therefore is most true what [l] some say, though it seem not the proper construction, or interpretation of the words, while they would thus read and expound them, *Shall I give*, or offer in sacrifice *my first born? This would be my transgression*, (it would be a very great wickedness and not fit for me to do;) *or shall I offer for a sacrifice the fruit of my body? this would be the sin of my soul*; and how shall I do this great wickedness? It is certain, that however with the greatest zeal and shew of desire to be reconciled to God, they should have pretended, and been willing to have done any such thing, (and ought, if he had required, to have been willing) yet this (as the case stood) had been but more and more to provoke, not to appease him, by offering such things never by him required, as though of the greatest esteem in their own eyes, yet were to him an abomination, [m] however in their Idolatrous worships they were commended and looked on as most meritorious acts. And therefore this question, for what end soever put by the Prophet in their person, doth so necessarily include a negative answer [No, thou shalt not come before the Lord with such things; he will not be pleased with thy giving such things] that taking it as granted, he doth not farther insist on it, but proceeds in positive terms, to instruct them what is pleasing to God, and what good for them to do, and required, that they may in acceptable manner come before him, and that they may find acceptance with him.

v. 8. ***He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?***

He hath shewed thee, O Man, what is good, &c.] This is an answer given by the Prophet to the question in the preceding words, put as in the person of the People, or any of them, and gives a full resolution to the main of the question, viz. what it is wherewith the Lord would be pleased, though not such as perhaps they who would put the question in such terms as it is put, did, or would expect, for they make their question concerning things

e *See Lev.* 5. 11. *cap.* 12. 8. *and cap.* 14. 21. f *Moreh Novochim. lib.* 3. *cap.* 46. *Grot. on Levit.* 1. 5, 3. g *Grot.* de satisfactione *cap.* 10. *and on Psal.* xi. h *Prov.* 30. 6. i *Calv.* k *Moreh Novochim. lib.* 3. *cap.* 32. *See Abarb.* l *And so the Syriack and Arabick translations.* m *Jer.* 7. 31.

without themſelves, by what in that kind they might pleaſe him, as taking it for granted that by ſuch things God was to be pleaſed: not making queſtion of any thing within themſelves, or how their own hearts and minds were to be diſpoſed, and their converſation was to be ordered. But the anſwer reſpects only this, with excluſion of the other, as without this not worth the mentioning, and of no value, yea rather abominable in the ſight of God. Their whole Flocks and Herds, yea their deareſt Children would they part with all to make ſatisfaction for their ſins, [n] but mention not the parting with thoſe ſins, or rectifying their inward man, and amending their waies. This in their eies was a great offer, a way to gain acceptance, but he ſhews them that in this they were clear miſtaken, God looking to them and their behaviour, not the greatneſs, or coſtlineſs of their offerings; and therefore that if they would in acceptable manner come before him, and have him pleaſed, they muſt bring with them, not what ſeems good in their own eies, but what he hath ſhewed them to be good, and hath required, ſo that without that it is vain to talk of, or pretend to offer any other gift, though never ſo coſtly, or of things without themſelves, never ſo dear to them.

This, except willingly, they could not be ignorant of, ſo that they might have made themſelves anſwer, or not needed at all to put this queſtion, for he had ſhewed it to them, and declared it in his Law, wherein he had plainly ſet down all that he required of them. Yet doth the Prophet ſummarily repeat it to them, *and what doth the Lord require of thee, but to do juſtly*, &c. What but theſe things? ſo as that all other things required are but in order to theſe, or with ſuppoſal of theſe, and without theſe neither good nor required; ſo where he ſeems to reject thoſe Sacrifices which otherwiſe the law enjoyed, as by them offered, he doth explain what was the main thing by him intended, and required, ſo as that without it the outward performances ſignified nothing. So *Iſa.* 1. 11. &c. when he had ſhewed that the multitude of their ſacrifices to him was to no purpoſe, &c. he ſaith, *Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed*, &c. So *Jeremiah* 7. 22, 23. telling them that he ſpake not to their Fathers concerning ſacrifices, he adds, *but this thing commanded I them, ſaying, obey my voice*, &c. And ſo *Amos* 5. 22. &c. telling them, that he will not accept their burnt-offerings, &c. that they may know wherewith to be accepted, he adds, verſe 24. *But let judgment run down as waters, and righteouſneſs as a mighty ſtream.* To the ſame purpoſe, *Hoſ.* 6. 6. ſaith he, *I deſired mercy and not ſacrifice, and the knowledge of God more than burnt offerings*: as *Samuel* told *Saul.* 1 *Sam.* 15. 22. *Hath the Lord as great delight in burnt offerings and ſacrifices as in obeying the voice of the Lord?* [o] *Behold to obey is better than ſacrifice, and to hearken than the fat of rams.*

Theſe and the like places all aim at the ſame thing, that the words of the Prophet here, though the terms be different, all ſhewing that the offering of a Mans ſelf to God, by forſaking his ſins, and ordering his converſation aright before him, is that which is good and acceptable in his ſight, and required more than, and preferred before, all oblations, and outward pompous ceremonious performances or ſhew of worſhip to him; and all ſpeak that which was before ſaid in the law (and is noted in the Margin of our Bibles in this place,) *And now Iſrael what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his waies, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy Soul, to keep the commandments of the Lord and his ſtatutes*, &c. *Deut.* 10. 12, 13. There being put the ſame queſtion that here, *what doth the Lord require of thee? but*, with what follows as in anſwer to it, ſhews the duty required in both places to be the ſame, and the words to aim at the ſame thing, though in ſound they differ.

Now the whole of that duty is here comprehended in three parts, or ſummed up under three heads. Firſt, *To do juſtly*. Secondly, *To love mercy*. Thirdly, *To walk humbly with God*. To which will eaſily be reduced all the commandments of the law; thoſe concerning our duty to our neighbour, and our behaviour towards him to the two former; thoſe concerning our duty to God and our carriage before him to the laſt. *To do juſtly*, to give to every one, whether Superior, Equals, or Inferiors their due, to do in all things what is equal and right, not oppreſſing any, nor defrauding them, in dealing with them in any kind, not to hurt them by word, or deed, nor injure them in their perſons, eſtates, or good name, or any thing belonging to them.

It comprehends (ſaith a [p] learned *Jew*) all thoſe commands, which are concerning a Mans behaviour, or dealing, between a Man and his neighbour. [q] Another, ſaith that what it imports is juſtice and equity, and implyes the taking away all fraud and injuriouſneſs between Men, and likewiſe comprehends the avoiding ſuch greedineſs in following the deſires, or luſts, as is hurtful to the Soul, and ſuch exceſs in purſuit even of ſuch things as are needful, as is hurtful to the body, in as much

n *See Calv.* o *See Pſal.* 50. 14. p *R. D. Kimchi.* q *R. Tanchum.*

as

as משפט *Mishphat* Judgment, right, or just dealing, is the bringing of every one that hath right to his right.

Some Christians so far extend it as to comprehend all that is due from a man to God, to men, and to himself, that in all these he give to each what is his due and right, and perform what Justice requires. [r] Others restrain it to a mans doing justice, or judgment in judging himself impartially for his sins, not indulging to them, or sparing them for his own sake, or the love he hath to them, but condemning them in himself, and himself for them, and so labouring by judging himself, by casting away his sins and repenting of them, to prevent that he be not judged of the Lord.

In all these waies the word may be perhaps not unfitly applyed, and in other like which it may in its latitude comprehend, and so (as [t] some will have the meaning to be) to require obedience to God in all that he requires to be done (all his commandments being true, just and righteous, and the perfect rule of justice.)

But comparing these words with those that follow vers. 10, 11, 12. we may think doing justly to be more particularly here referr'd to what is required in mens dealings between themselves, and others, or their behaviour in their dealing with them, and so are a summing up of the duties of all the Commandments of the second Table, containing our duty towards our neighbour, and requiring the performance of them, according to the rule of justice.

And if there be ought, which the rule of Charity may add in the performing of them, above what men, willing to do no more than in rigour of justice may think required of them, would do, that is shewed in the next words to be amongst that good which God also requires of them: viz. *To love mercy*, not only to give to every one what they might in justice [u] according to mens Laws and known right require, but to be kind, merciful, pitiful, exercising all acts of Charity and beneficence, which the Letter of the Law would not force them to, whereby they might be in any kind helpful to any, and remitting of their own right for the good of others, not being harsh, cruel, hard-hearted, toward them, or exacting upon them; and this willingly, cheerfully, and out of choice, and without expecting recompense from them, as the word *Love* imports. And this also referres to the Commandments of the second Table, as the meaning of them is summed up by our Saviour, *Thou shalt love thy Neighbour as thy self*, Mat. 22. 39. *Mar.* 12. 31. agreeable to that comprehensive rule of his, *All things whatsoever you would that men should do to you, do ye even so to them.* Mat. 7. 12. and to that precept of the Apostle, *To do good, and to communicate forget not, for with such Sacrifices God is well pleased.* Heb. 13. 16. Such he here requires. For the question being put concerning what Sacrifices would be acceptable to God, the answer mentioneth not any such as were named, as by them intended, but shews this [x] to be good, and required.

These two heads seeming thus to refer to, and comprehend the duties of the second Table, the third comprehends those of the first, viz. *And to walk humbly with thy God* [or to humble thy self to walk, or in walking with thy God.] To walk with God is to frame the life and conversation in respect to God, or, for what concerns a mans behaviour before him, or towards him in all things, that may concern a man betwixt him and God, or pertains to his duty towards him: so the sense here seems to require that it be understood, though elsewhere it may seem to signify to adhere to God, and [y] to please him, as *Gen.* 5. 24. it is said *Enoch walked with God*, which by the Apostle is interpreted *he pleased God.* Heb. xi. 5.

In, or for, such walking, it is required of a man, that he humble himself. This humbling himself or humility is requisite and is to be shewed, in his doing, in his suffering, and in his assent, or believing. 1. In doing, by his ready taking on him his yoke, and submitting to all his Commandments without grudging, or resisting ([z] contrary to that stiff-neckedness so often complained of in the Jews) and not looking on his own performances as profitable to God, or deserving ought [a] from him, but saying when he hath done all, I am an unprofitable servant, I have done what was my duty to do (as our Saviour teacheth us to say, *Luke* 17. 10.) [b] contrary to pride, or confidence in his own doings, and requiring an abasement of himself, out of consciousness of his own ill deservings, and a relyance only on Gods mercy and goodness for acceptance, and so working out his Salvation with fear and trembling. *Phil.* 2. and 12.

Secondly, in suffering, *viz.* [c] that he take in good part whatsoever God shall please to lay on him, and *humble himself in the sight of God*, James 4. 10. and *under his mighty hand*, 1 Peter. 5. 6. and in *whatsoever he shall suffer according to the will of God, committing the keeping of his Soul to him in well doing, as unto a faithful Creator*, 1 Pet. 4. 19. without grudging and repining against him, as if he suffered more than he deserved.

Thirdly, in his assent, and believing, by not *replying* in any thing *against God*, *Rom.* 9. 20. nor *murmuring*, nor disputing against *any of his commands*, Phil. 2. 14. but readily as-

r *Tirinus.* s *Ribera. Ch. à Castro.* t *See Tarnovius.* u לפני משורת הדין *Abarb.* x *See Hos.* 6. 6. *above cited.* y *Rebera.* z *Aben Ezra.* a *Ch. à Castro.* b *Calvin.* c *Heb.* 12. 5. *Tarnovius.*

ſenting to all that he hath ſaid, or required to be believed, as undoubtedly true, and to whatſoever he hath commanded, as neceſſary to be obeyed, and performed, however contrary the one may ſeem to mans reaſon, or the other to his intereſt, [d] not raiſing doubts, or ſcruples againſt either, and acquieſcing in his revealed truths and will, without ſearching after the hidden things of God, or things too high for men to comprehend.

Others (moſt [e] of the Jews) render the word (according to a ſignification of it uſed in their Rabbins) *to walk in ſecret, i. e.* in ſincerity, and uprightly, as heedfully in ſecret, where no eye of man ſees, as in publick in the ſight of all, ſo making it their end to pleaſe God and approve themſelves to him, not to make a Phariſaical ſhew before men, or gain applauſe from them. Such behaviour as our Saviour commends in Alms, Prayer, Faſting, and conſequently all ſuch acts of Piety, as require, not men, but God, which ſees in ſecret, to be witneſs to, and judge of them, *Mat.* 6. 1. &c.

This little differs from the former meaning; they neceſſarily go together, ſincerity and humility, and they cannot be one without the other, both excluding all pride, and oſtentation, and ſtubbornneſs, and contradicting.

There are other Tranſlations which render [f] *to walk ſollicitous with God*, [g] others *to be ready* or *prepared to walk with God.* We need not go to prove, that the word hath theſe ſignifications, as well as the two former, for as long as it ſignifies either of the former, either of theſe will be included in the meaning, and not ill expreſs it: for whoſoever walketh humbly, or ſincerely with God, will be very ſollicitous in the performance of his duty, that he avoid all things offenſive to God, contrary to his will; or word, and be very diligent alſo in ſerving him, ready to aſſent to all that he ſhall ſay, and to ſubmit to all that he ſhall require his obedience in.

The words however taken, manifeſtly (as we ſaid) refer to the Commandments of the firſt Table, comprehending, as * a learned Jew notes, the acknowledging of one God, and the loving him with all the heart, and with all the ſoul; and ſo plainly agrees with that ſum of that Table given by our Saviour in the forecited *Mar.* 12. 29, 30. *The Lord our God is one Lord, and thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength*, the performance of which, together with the other (ſumming up the ſecond Table) which there follows, but is here put in the firſt place, (as they cannot be ſeparated by any that will pleaſe God, and walk uprightly with him) the Scribe there ſaith, agreeable to what is here intimated, is more than all burnt-offerings and ſacrifices, which were never required, nor accepted, but as ſubſervient to theſe neceſſary duties, at all times and at all places good and required, whereas thoſe were not in themſelves abſolutely good, nor required, nor accepted, but with regard to time and place and other circumſtances, yea when not rightly offer'd [h] abominated, even ſuch as were otherwiſe permitted by the Law, how much more ſuch which [i] God commanded not, neither came into his heart, ſuch as ſome in the foregoing verſe mentioned. Now the Jews, or Iſraelites, as appears by the following verſes, ſtood guilty of the neglect and breach of all theſe duties of doing juſtly, *v.* 10. *&c.* of loving mercy, *v.* 12. of walking humbly, ſincerely, or carefully with God, *v.* 16. and ſo long as they continued ſo, it was in vain for them to enquire with what Sacrifices they may come before the Lord, or he may be pleaſed and appeaſed. If they ſhould offer all things moſt dear to them, they ſhall not be able to appeaſe him, or turn away his wrath: He continues to cry out againſt them for their ſins, and threaten them with his ſevere judgments, as [l] the following part of the Chapter declares.

v. 9. *The Lords voice crieth unto the City and the man of Wiſdom ſhall ſee thy name: Hear ye the rod, and who hath appointed it.*

The Lords voice crieth unto the City, and the man of Wiſdom ſhall ſee thy name: Hear ye the rod, and who hath appointed it.] That there is difficulty in this verſe appears by the different expoſitions that are given of it, according to the ſeveral judgments of Interpreters. The plaineſt amongſt which ſeems that, which is given by divers both Jews and Chriſtians, agreeable to what our Tranſlators read in the Text, which a learned [m] Jew thus expounds; By the City is meant either *Samaria*, or *Jeruſalem*, and whereas in the Text is ſaid only *Wiſdom*, there is to be ſupplyed *Man* [the man of Wiſdom] *will ſee thy name*, i. e. will apprehend the greatneſs of thy power, and learn it; and that which he cries, or proclaims, is what is ſaid, *Hear the rod*, i. e. take notice of the puniſhment, and know who hath ſtirred it up, and prepared or ordered it, uſing the name of rod for puniſhment, becauſe puniſhment is inflicted by it, or it is an inſtrument of puniſhing. [n] Another much to the ſame

d *Abarbinel.* e *R. D. Kimchi, R. Tanchum, Abarbinel.* f *Vulg. Lat.* g *Greek, Syriack, and Arabick.* * *R. Sol.* h *Prov.* 21. 27. i *Jer.* 7. 31. l *See Aben Ezra, of this way of connexion. R. Tanchum.* n *R. D. Kimchi.*

purpoſe,

purpoſe, The Lords voice, that is, the word of the Prophet propheſying in the name of the Lord, cries to the City, that is, the People of the City, viz. *Jeruſalem*, or *Samaria*, calling on them to return by repentance; but when I the Prophet, ſaies he, proclaim thy words in the midſt of that City, only he that is a man of Wiſdom among them will ſee in the midſt of his heart thy glorious name, and that it is meet to bow before it, when the Prophet mentions it, and mentions his word, but other men will not ſee: and that man of Wiſdom ſaith to them, Hear the rod, *i. e.* the rod of puniſhment, ſaying, hear how grievous this decree is, and hear who hath appointed this decree to bring it, for he that hath appointed it, can bring it to paſs, as he hath appointed it, becauſe there is power in his hand.

Theſe explications ſeem to give the meaning of the words in the plaineſt ſenſe, and moſt agreeable to the letter of the words, of any; yet will it be expedient for the judging of this, to take notice of others given by Interpreters both ancient and of great authority.

The Chaldee Paraphraſe thus expounds them, [o] *With their voice the Prophets of the Lord cry unto the City, and the Teachers fear the name* [of the Lord] *Hear O King and Rulers, and the reſt of the People of the Land.*

A Jewiſh [p] Rabbin notes, that he interprets not according to the letter: yet need we not therefore with [q] ſome, who approve the ſenſe by him given, conjecture that he read the words in the Hebrew text, otherwiſe than they are now given: he might take the liberty of a Paraphraſer, to give more at large (not tying himſelf cloſe up to the words) that which he took to be the meaning. Only we may obſerve, that what thoſe before rendred [r] *to ſee*, he will have to ſignifie *fear*; and ſo do others alſo (as we ſhall ſee;) and what is by them rendred *rod* he ſeems to take for *ſcepter* (as it ſeems elſewhere taken) as *Pſalm.* 110. 2. and ſo to denote the King, or Ruler to whom it belongs, and then perhaps he might take the following words to ſignify, And he who (or whoſoever) eſpouſes, or owns it, *i. e.* acknowledges himſelf a ſubject to that Scepter, or to thoſe that hold it, which are the reſt of the People of the Land. This ſeems nearer than to introduce a different reading (as *Grotius* doth for ומי יערה *Umi yeadah*, reading רמי וערה *Rame veadah*.) But this man hath the liberty of a Paraphraſt.

Among thoſe that only tranſlate, the LXX. or Greek render, *The voice of the Lord ſhall cry to the City, and ſhall ſave thoſe that fear his name. Hear, O Tribe, and who ſhall adorn the City?* The vulgar Latin, *The voice of the Lord crieth unto the City, and Salvation ſhall be unto them that fear thy name. Hear O Tribe, and who will approve it?*

In theſe it is manifeſt, that what is in the firſt mentioned Tranſlation rendred *Wiſdom*, viz. תושיה *Tuſhiah*, is taken for *Salvation*, or *ſafety*, not becauſe they read the word in the Hebrew otherwiſe than now it is, as [s] ſome think, but becauſe they took it to ſignify Salvation, as it is elſewhere alſo rendred in the Greek, as *Job.* 30. 12. and *Prov.* 2. 7. both in the Greek and vulgar Latin. That likewiſe which is rendred *ſee*, they take to ſignify *fear*, as the Chaldee doth, the words that ſignify the one and the other being very near in ſound, and differing only in the laſt letter, for as יראה *yireh* with ה *He* in the end doth ſignify *ſhall ſee*, ſo יראי *yire* with *yod* in the end ſignifies *thoſe that fear*, or are fearing. And it was anciently an opinion of [t] a Jew of note, that the ה *He* or H in the end was but ſubſtituted for *i* or *yod* (as quieſcent letters having the ſame ſound are not unfrequently put one for the other without change of the ſignification) and the word had the ſignification of *fear*, and the ſenſe to be, *they will learn Wiſdom, that fear thy name.* Though *Aben Ezra* thought he was out, yet many we ſee of great authority are of the ſame opinion with him, ſo far as to take the word in the ſignification of *fear*.

Than as to the word מטה *Matteh*, which is rendred *rod*, they preferring another ſignification, which it elſewhere often hath, render it *Tribe*. The laſt word alſo which we render *appointed it*, the Greek rendring *ſhall* or *will adorn*, may ſeem to refer it to another root, *viz.* as if it were a future tenſe from יערה *Adah* to *adorn*; yet it may be probable enough that they might think the word יעד *yaad*, which more uſually ſignifies *to appoint, order*, or *prepare*, might ſo far extend it ſelf, as to ſignify alſo *to adorn*. And the Latin gives to it the ſignification of *approving*, and the Syriack of *teſtifying to*, rendring the whole verſe, *The voice of the Lord upon the City preacheth doctrine to thoſe that fear his name, Hear, O Tribe, him who witneſſeth*; although theſe alſo may ſeem to refer the word to another root, as a more [u] modern Tranſlator, who gives it the ſame ſignification, doth ſeem to ſome to have done, *viz.* [w] to that root from whence is עד *Ed a witneſs*, and is by them blamed, in regard that no ſuch form, as the word is now read in, can thence be regularly deduced. But the Author of that modern Tranſlation ſhews them to be out in their conjecture concerning his reaſon of ſo rendring it, ſeeing he in a [x] Dictionary by him compiled, doth to the root

o *Or perhaps, the voice of the Prophets of the Lord cry unto the City.* p *R. Solomon.* q *Grot.* r viz. יראה yireh. s *Capellus Crit. ſac. p.* 277. *See Buxtorf. Vindic. pag.* 682. t *R. Japhet in Aben Ezra and R. Tanchum.* u *Munſter.* w *See Tarnovius.* x *Munſter in his Hebrew Dictionary* עד *teſtificatus eſt.*

or verb יעד *yaad*, for which they ſuppoſed him by miſtake to have taken another, give in the firſt place, as the prime of all, the ſignification of *witneſſing*, as he will have a word from the ſame root alſo to ſignify, *Job.* 9. 19. as the vulgar Latin there alſo ſo rendreth it: ſo that if he be miſtaken it is not becauſe he miſtook the root, but becauſe he gave to the root a ſignification that they think it hath not but he thought it to have.

Farther yet, by reaſon of the different acception of the words, much variety is there among Interpreters, both Jews and Chriſtians. As for the Jews, [y] one of good antiquity who tranſlated the Scriptures out of Hebrew into Arabick, renders the words, *The voice of the Lord of the Worlds crieth or proclaimeth to the City, and he that hath Wiſdom* [or underſtanding] *will proclaim in thy name* باسمك *beſmeka*, or will declare thy name, *Hear the rod, and who hath threatned it* [or with it.] The greateſt difference in this is, that the word rendred *ſhall ſee* he ſeem to render *ſhall ſhew*, or *declare*, or *make known*, although otherwiſe the word which he uſeth يعناني *yonadi* in another way of conſtruction, *viz.* not with the prepoſition *Be*, but with an accuſative caſe may ſignify *ſhall*, or *will know*, or *ſee*, as well, as to *make known* or *declare*, and in which ſenſe he took it may be doubted.

Another of good note (viz. *R. Solomon Jarchi*) thus expounds the words to this meaning, The voice of the Prophets of the Lord to the City, who preach to them repentance, and the Prophet crieth or preacheth to them [תושיה *Tuſhiah*] *Wiſdom*, [even the Prophet] *which ſees thy name, that ſets his heart to underſtand and ſee thy waies*, [ſo that תושיה *Tuſhiah*, *Wiſdom*, is referred to the word *crieth* going before] Incline your ear, and hear the rod of revenge or puniſhment which ſhall be upon you or chaſtiſe you, which the Prophets warn you of, and hear who it is which hath appointed that revenge (or puniſhment) whether he hath power to make good what he hath decreed. This expoſition differs but little from what we ſaw in the other Jews, and takes the words much in the ſame ſignification.

But another, [z] a learned man, and of ſome antiquity, differs much in the acception of one word, *viz.* לעיר *lair*, which others render *to the City*, and interprets it *to awaken* or *ſtir up*, *viz.* to repentance: and that the word may ſo ſignify, and (as to the preſent verſe, if taken by it ſelf) would make a good ſenſe is no doubt, but that the conſtruction of the words ſo ordered, as to refer to it in the 12th verſe, require that it ſhould be a noun, and ſignify *to the City*, it being there ſaid *the rich men thereof*, or of it, *i. e.* the City called unto and ſpoken of; and none elſe of them therefore follow his opinion.

There is yet [b] another Jew of great name among his Nation, yet of latter ſtanding than any of the aforementioned, and who had ſeen what they ſaid (and perhaps the ancient Latin too) who cavils againſt the firſt mentioned interpretation, and then gives another much different from it, and all the reſt. His cavils againſt that interpretation are, that there is no need of ſaying *the voice of the Lord crieth to the City*, if it be underſtood that the Prophets of the Lord ſpake and preached concerning (or againſt) the City *Jeruſalem* or *Samaria*, ſeeing it is known that this whole Book is Prophecies of the Prophet. Then that if the word יראה *yireeh*, *ſhall ſee*, be referr'd to the noun תושיה *Tuſhiah*, *Wiſdom* it ought to have been תראה *Tireeh* in the feminine gender, as the noun is. Then that wiſdom hath not eies to ſee with, and a name is not a thing to be ſeen: and if it be ſaid that here is underſtood איש *Iſh*, the man, which is of the maſculin gender, it will yet be to be objected, how it can be ſaid that the man of wiſdom ſhall ſee his name; it ſhould be rather ſaid, ſhall hear (or, hear of) thy name. The expoſition that he, rejecting this, himſelf gives, taking the word מטה *Matteh*, which we render *rod* in a clean different ſignification, which it is alſo capable of, is to this purpoſe: That thoſe of *Judah* and *Jeruſalem* above all ought to do juſtly, and all that God requires, becauſe the City *Jeruſalem* was that to which above all other Cities the voice of the Lord cryed, *i. e.* to which the priviledge of Prophecy was even peculiarly belonging: and thy name, O *Jeruſalem*, intimates or imports Wiſdom, making the words יראה שלם *yireeh ſhalem*, of which he ſaies the name of *Jeruſalem* is compounded, *viz.* from what *Abraham* ſaid the Lord יראה *yireeh* will ſee, and *ſhalem*, as the City was called in *Melchiſedeks* time, and יראה תושיה *yireeh Tuſhiah*, ſhall ſee wiſdom, to import the ſame thing, and citing in confirmation of his opinion what their Doctors ſay, The air of *Jeruſalem* makes wiſe, *Hear ye*,] both he that perverteth or turneth aſide the voice of the Lord, and declineth or turneth aſide himſelf from doing thoſe things, which are in the foregoing verſe ſhewed to be good and required; and he that hath eſpouſed or addicted himſelf to wiſdom, or that Godly courſe; or elſe, and him that hath appointed it to come upon them, ſo that the meaning is, He that perverteth the voice of the Lord, and turneth it contrary to what it commands, he is truly a wicked perſon, and worthy of much puniſhment thereof

y *I ſuppoſe R. Saadias, though he put not his name.* z *R. D. Kimchi ſaies his Father ſo interpreted it.* b *Abarb.*

niſhment, but he that eſpouſeth or taketh to himſelf wiſdom ſhall be delivered from it. This is the import of his words, in which his cavils or objections againſt the former interpretation, are frivolous. To the firſt he cannot himſelf diſſemble that there is an anſwer before hand given by ſupplying *the man*, which he cannot deny to be allowable here as well as in אני תפלה *Ani Tophilla, I am prayer*. i. e. *a man of prayer*, *Pſ.* 109. 4. and as for the other, *viz.* that it were proper to ſay *ſhall hear*, not *ſhall ſee thy name*, ſeems captiouſly ſought, that by diſparaging that interpretation he might make way for his own; for he well knew that the word ſignifying *ſee*, is not reſtrained only to the ſight of the eyes, but taken as well for the ſight of the mind [c] to *perceive*, to *underſtand*, to be *aware of*, to *take notice of*, to *obſerve*, to *conſider*, and the like, yea even *to hear* alſo, and what is the office of other ſenſes, as well as of the ſeeing, or elſe why may he not as well quarrel at what is ſaid, *Jer.* 2. 31. *See ye the word of the Lord*; and *Ex.* 20. 18. *and all the People ſaw* קולות *Koloth, the voices*, or thunderings, and, *ſee the ſmell of my ſon*, Gen. 28. 27. As for his own expoſition, it is ſo far fetched and ſo harſh, that few we may ſuppoſe will embrace it: and we had not need to have mentioned it, but for the great name and credit of the man, leaſt any ſhould think that ſo famous an Expoſitor had ſaid ſomething better than others, which had not been taken notice of. It is his cuſtom to cenſure others, and to ſtrive to bring ſomething that others had not ſaid, but not always better, as manifeſtly here.

There is yet difference betwixt modern Chriſtian Interpreters, ſome taking the words in the ſame way and order of conſtruction as they are in the text of our tranſlation; and the difference betwixt them is from the different ſignifications that they take the words in. The firſt word תושיה *Tuſhiah*, which is rendred *the man of wiſdom* [by ſupplying *the man*] [d] others making the ſame ſupply, render *the man of ſafety*, or Salvation *ſhall ſee thy name*, [e] Others without that ſupply, *wiſdom ſhall*, &c. Of the proper ſignification of the word more ſhall be ſaid by and by.

Then the word rendred *ſhall ſee* [f] others render *ſhall fear*, which one thus explaineth [g], When the voice of the Lord cryeth to the City it is wiſdom (or the part of wiſdom) if any ſhall (or for any to) fear thy name, *i. e.* revere or dread thy Majeſty. They ſeeme to think it more proper to ſay *one ſhall fear thy name*, than *ſhall ſee*, &c. yet in this is no impropriety, *ſeeing* having thoſe acceptions which we have before ſeen; and to ſay *they ſhall ſee his name* in the Prophet that cries in his name, *i. e.* perceive that the name of his God is in him, that the word is not the word of man, but the word of God, and evidenceth his power and Majeſty; is very intelligible language, and will amount to as much as to fear, and neceſſarily produce it. But it cannot be doubted that the word יראה *yireeh* more regularly and Grammatically ſignifies *ſhall* or *will ſee*, than *fear*.

Farther, the words rendred *who hath appointed*, [h] ſome of them render *who calls for it*, [i] others *who atteſts it*, or *bears witneſs to it*, and the like: but theſe are without difficulty reconciled.

[l] Others do beſide the different acception of ſome words clean invert the conſtruction, in the middle part of the verſe, putting that laſt which others put firſt, and rendring it, *and thy name ſhall ſee, or doth ſee that which is*, *i. e.* as ſome of them explain it, whatſoever is done in the City, in as much as all things are open to thine eies, and thou ſeeſt all the wickedneſs that is committed in the City, or the very being of whatſoever is, as it is, and whatſoever is moſt ſecret and hidden in it, therefore thou crieſt unto it, *i. e.* the inhabitants of it, and reprehendeſt them, and threatneſt them for their evil doings, and they ought to hearken, thoſe rephehenſions and threats ought to be heard, harkened, and attended to.

That which makes them chooſe thus to place the words in the conſtruction, and to prefer this rendring before the other, ſeems to be, becauſe that they ſuppoſe it to be more agreeable to analogy of Grammar, becauſe in joyning יראה *yireeh* to תושיה, and rendring it *wiſdom ſhall* (or *will*) *ſee*, the noun rendred *wiſdom* is the feminine gender, and the verb *ſhall ſee* the maſculine; but to this we ſuppoſe a ſufficient anſwer hath been [m] already given by ſaying that איש *Iſh, a man*, or *the man* which is of the maſculine gender is here [n] underſtood, and ſo the verb anſwers to that. And it would be eaſy to illuſtrate it by other examples beſides that already cited out of *Pſalm.* 109. 4. in which the thing expreſſed implies and denotes the perſon in whom it is, or to whom it pertains, as *Prov.* 13. 6. *Wickedneſs overthrows ſin*, i. e. the man [o] of ſin or ſinner, and *Prov.* 20. 1. *Wine*, for *a man of wine*, with other like taken notice of by [p] Grammarians. And again, it is not unuſual to find a verb of the maſculine gender coupled with a noun of the feminine form, as in אמר קהלת *Amar koheleth*, if that be to be accounted a feminine *Eccl.* 1. 2. and *Eccl.* 7. 8. *A gift deſtroyeth*

c *See R. Tanchum on Jer.* 2. 31. d *Munſter.* e *See Chriſt. à Caſtro. and ſee Ar. Mont.* f *Ar. Mont.* g *Grot.* h *Jun. Tremell.* i *Munſt. Calvin.* l *Jun. Tremel. Capell. Tarnov. Dutch Notes.* m *See Tarnovius and Buxtorf Vindic. p.* 682. n *Aben Ezra.* o *See Glaſs. Gram. pag.* 488.

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the heart. The noun מתנה *Mattanah* ſignifying *gift* is feminine, and the verbe יאבד *yeabbed, deſtroyeth*, maſc. with many others alſo which [p] Grammarians obſerve: ſo that here ſeems no objection in prejudice to that tranſlation.

As for the ſignification of תושיה *Tuſhiah*, which in our text is rendred *wiſdom*, and they render *that which is*, it will be convenient to ſpeak ſomething, becauſe it will have influence on all the Tranſlations for adjuſting them. It is taken to come from a verb ישה *yaſhah* (though not in uſe, but יש *yeſh* put for it) which ſignifies *to be* or *exiſt*, or *be in being*, or *have exiſtence*, and this noun thence derived to ſignify primarily *being, exiſtence, ſolidity*, or *firmneſs*, and thence to be tranſlated to ſignify the *Law* and *Wiſdom*, and any good and right action, becauſe, ſaies [q] Kimchi, the Law and wiſdom remain firm and permanent when all other things turn to nothing. It is ſometimes tranſlated by our Tranſlators *wiſdom*, as here, and ſo *Job.* 6. 13. and chap. 12. 16. and *Prov.* 18. 1. ſometimes *ſound wiſdom*, as *Prov.* 2. 7. and chap. 3. 21. and chap. 8. 14. ſometimes *ſubſtance*, as *Job* 30. 22. or as in the Margin *wiſdom*, ſometimes *enterprize*, or as in the Margin *any thing*, *Job* 5. 12. ſometimes *the thing as it is*, *Job* 26. 3. or *that which is*, as *Job.* 11. 6. and here in the Margin, ſometimes *working* (or work) as *Iſaiah* 28. 29. Theſe are moſt, if not all, of the places in which this word occurs in the Scriptures, in which how it is by other Tranſlators rendred who pleaſes may ſee, and judg which comes neareſt the ſignification of the root. It is enough to our preſent purpoſe to ſee how ours have done it: and then when it ſhall be obſerved that it is equally agreeable to Grammar rules, which of the two nouns be put firſt in the conſtruction, whether the noun תושיה *Tuſhiah*, which the firſt interpretation puts foremoſt, as it ſtands in place ſo in conſtruction, rendring *the man of wiſdom ſhall ſee thy name*, or שמך *Shemeca thy name*, which the laſt puts firſt in the conſtruction *Thy name ſhall* or *doth ſee that which is*, it will be left to the Reader to chooſe which he will to follow, for among all the Tranſlations cited, theſe two ſeem the ſimpleſt and leaſt forced. [r] Divers, as we ſaid prefer the latter; our Tranſlators, that the Reader may have his liberty, give both, the one in the text, the other in the Margin; by putting the firſt in the text they ſeem moſt to incline to that, and upon due conſideration it may ſeem reaſon to agree with them in it to this ſenſe, The voice of the Lord by the Prophet crieth unto the City to ſtir them up to repentance, and who ſo is wiſe will, O Lord (and cannot but) ſee thy name in that Prophet, and acknowledge him to be thy Meſſenger, and the word in his mouth to be thy word and not his own, while he crieth, [ſ] *Hear the rod, and who hath appointed it*, hear what ſevere judgments are threatned againſt you, and who it is that threatneth them, he that is able to bring to paſs whatſoever he ſaies, that ſo being aware hereof you may ſeek to make your peace with him by timely repentance, for as the caſe ſtands, you are in manifeſt danger. There are grievous ſins with you to provoke him to uſe great ſeverity, and the judgments that he hath determined to bring upon you, except you prevent him by breaking off your ſins by repentance, are very ſevere. That Gods juſtice and righteouſneſs may [in all this controverſy *v.* 2.] appear, both their ſins contrary to what God requires of them, *v.* 8. and his judgments that he denounceth againſt them, are in the following verſes declared, [t] all that he might bring them into the right way, and they might eſcape the danger being warned of it.

V. 10. ***Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abominable?***

Are there yet the treaſures of wickedneſs in the houſe of the wicked? &c.] Such difference is there between Interpreters in the rendring of this verſe alſo, that it cannot but ſeem ſtrange, till the reaſon and ground of that variety be looked into. That rendring which our Tranſlators put in the Text is agreeable to what the Chaldee Paraphraſt, the ancienteſt of Jewiſh Interpreters hath, (underſtanding in him as well as in the Hebrew *in, viz.* in the houſe, or at the houſe, otherwiſe his words may ſound, Is there yet the houſe of the wicked, treaſures of wickedneſs?) and to what an ancient Arabick tranſlation done out of the Hebrew hath, and ſome of the beſt [u] Hebrew Grammarians, as well skill'd as any in their own language direct to, and diverſe modern * Interpreters follow. But our Tranſlators give in the Margin another rendring alſo, *viz.* [*Is there*] *yet unto every*

p *See Buxt. Gram. Lib.* 2, *cap.* 10. q *R. D. Kimchi here, and in Rad. where Elias Levita ſaies according to R. Levi Ben Gerſom, that this noun properly ſignifies any right, or good way, or law, which it is convenient for a man to conform himſelf to, and that therefore the law and wiſdom are denoted by that name* תושיה *Tushiah.* r *And ſee Diodat. and the Dutch Tranſlation.* ſ *It would not be far from this to render, with a modern Jew, The voice of the Lord crieth, and the man of wiſdom which ſees thy name (i. e. the Prophet) crieth Hear* &c. *Aben-dana in Michlol yophe.* t *See Calvin on verſ.* 6. *&c.* u *Abu Walid. R. Solomon. D. Kimchi.* * *Munſter*, &c.

man

man an houſe of the wicked? The difference betwixt this and the former is from hence, that what is in the former rendred, *are there*, is in this rendred *every man*; and that interpretation of the word is by many likewiſe, both Jews and Chriſtians abetted, *viz.* the rendring of the word by *man*, and then making the conſtruction ſo as it is in the Marginal rendring, or [Is there] *yet a man of a houſe of the wicked* &c. any that hath, or, hath any man, or, every man [u] an houſe gotten by wicked means, and treaſures heaped together by rapin, unjuſtice, and like waies, &c. or to like purpoſe. Another, *every man in the City is not only wicked by himſelf*, [x] *but hath alſo ſcant meaſure.* Another, [y] *O man*, is there *yet in the houſe*, &c. Some by the ſame word take to be ſignified not barely a man, [z] but a man of greater degree and dignity, and expound it, Is the man of renown and dignity, or great place among them, (or without an interrogation, the man of, *&c.* is *&c.*) yet in the houſe of the wicked, taking part or going ſhares with him in raking together by fraud and oppreſſion, and for this means uſing falſe and ſcant meaſure, which is abominable, hateful, and diſpleaſing unto the Lord? [a] Or, notwithſtanding all that the Lord hath cryed, his houſe is ſtill as the houſe of the wicked, filled with treaſures wickedly gotten, *&c.*

[b] A modern Jew takes it to ſignify *the man*, i. e. ſaies he, that man of wiſdom, *viz.* the Prophet, ſpoken of in the foregoing verſe, and then in reference both to the preceding and following words thus expounds it, The man of wiſdom that ſees thy name, cryeth aloud to them in the ſtreets and open places, Hear the rod, and who hath appointed it; and beſides this he goes into the houſes of the wicked to reprove them for their doings, and to warn them, and yet they give not heed unto him to turn from their evil waies; that is it which he ſaies, yet the man is in the houſe of the wicked, as much as to ſay, while as yet the Prophet is in the houſe of the wicked, wherein are treaſures of wickedneſs and ſcant meaſure, which is abominable, crying with (or uttering) the voice of the Lord, and reproving him for his iniquity, and ſaying unto him, *Shall I count them pure*, &c. and threatning him with evil from the Lord, ſaying, thou ſhalt eat but not be ſatisfyed, *&c.* even then this very while, while the man, the Prophet, reproves and warns the wicked in his houſe, the ſtatutes of *Omri* are kept, and all the works of the houſe of *Ahab*, and ye walk in their evil counſels, and leave the good counſel of the Prophet, and will have none of his reproofs. This expoſition, as novel and differing from all others, I thought good to ſet down at large, that the Reader might judge of it; perhaps he will find ſome harſhneſs in it.

Another acception of the word we have yet in ſome Verſions very ancient, and of great authority, in which it is rendred *fire*. So the Greek, coupling it with the preceding words according to their Verſion, *who ſhall adorn the City*? ſhall *fire and the houſe of the wicked treaſuring up treaſures of wickedneſs*? &c. [c] So the Vulgar rendring it, *as yet there is fire in the houſe of the impious, treaſures of iniquity, and a leſſer meaſure full of wrath.* So the Syriack alſo, and the printed Arab, who follows here the Greek, take it to ſignify *fire*; and a [d] learned Jew alſo, who expounds it, There ſhall be yet, or perpetually, a fire in the houſe of the wicked, by reaſon of the treaſures of wickedneſs, *&c.* i. e. thoſe treaſures unjuſtly gotten ſhall be as perpetual fire to conſume him, and all that he hath. This of his expounding it will be convenient to obſerve, that it may not be thought neceſſary to ſay, that thoſe others which take the word in this ſignification did read otherwiſe than is now uſually read in the Hebrew, viz. האש *Haeſh* inſtead of האיש, for it is certain that he did not, and why ſhould it be thought they did? that he did not we ſhall preſently ſee, in giving the reaſon of this variety of rendrings: the reaſon is a ſeeming ambiguity in one word, viz. האש *Haiſh* in which ה *ha* makes not in it ſelf ought as to the ſignification, but as it is ſubſervient to the following ſyllable אש *Iſh*, either as a particle of interrogation or admiration, according to ſome, [e] who ſay that the vowel *pathach* which it hath, ſhews it here to be; or as an article put before a noun according to others. Then the word אש *Iſh* written only with *aleph*, having the vowel *Chirek*, that is (i) underwrit, for being a conſonant in the Hebrew language (though put as anſwering to A the firſt letter of our Alphabet, which is it ſelf a vowel) hath no ſound of it ſelf, but according to the vowell that is joyned with it, and therefore as having here the vowell *Chirek* (*i. e.* i) it is read אש *iſh*, ſo if it had the vowel *Tzeri* (*i. e.* e) it would be read אש *Eſh*, which undoubtedly ſignifies fire, and the [f] forementioned learned Jew thinks it, though read with *Chirek*, or *i*, to have here the ſame ſignification, as other words that he inſtanceth in, viz. [g] חן *chen*, and חן *chin*, בן *ben* and בן *bin* have the ſame ſignification when written with *tzere*, *i. e.* e, and when written with *chirek*, *i. e.* i, the firſt *grace*, the ſecond a *ſon*, and ſo

u *Grot.* x *Abarbinel.* y *Abu Walid.* z *R. Tanchum.* a *Ab. Ezra.* b *Abendana in Michlal yophe.* c *Doway Tranſlat.* d *R. Joſeph Kimchi, R. D. Kimchi's Father. See Kimchi in lib. Rad. in* אי"ש. *See James v.* 3. *See Ribera.* e *Kimchi.* f *Kimchi Rad. in* אי"ש. g *Job.* 41. 12. *though it be there written* חי"ן.

therefore he would have it to be rendred *fire*, as likewiſe others (as we ſaid;) not becauſe they read it otherwiſe than it is now uſually read. But others think the difference of the ſound and vowell to import a difference in the ſignification too, and therefore looking more to the ſound than the letters, take it here to be the ſame in ſignification with the word אִישׁ, which ſounds, as this doth *Iſh*, and ſignifies *a man*, [h] though that be uſually written with another letter, viz. *yod* [or *i*] between א and שׁ, which ſerves only to make the vowel longer, and otherwiſe makes no difference in the ſound, for that it is not unuſual to have that letter omitted in the expreſſing the vowel without altering the ſignification. And that ſo it is both here and alſo 2 *Sam.* 14. 19. the only other place where the word is found thus written; and in both they would therefore have it ſignify *man* (and there our Tranſlators ſeem ſo to have taken it. Others, thirdly, ſeeing it is neither written as אֵשׁ *Eſh*, *fire*, nor אִישׁ *man*, take it to have a different ſignification from either of them, *viz.* the ſame with the word יֵשׁ *yeſh*, and to denote that which in our language, is agreeing to it in ſound, *is*, or *is there*, or in the plural number *are there*: ſo both here and in that other place (2 *Samuel* 14.) will they have it [i] to ſignify: (and by the way it may be obſerved, that in that place the Greek and ancient Latine ſo render it, though here otherwiſe, *It is not* (*i.e.* not poſſible) *to turn.*) And for confirmation of this makes not only the autority of the ancient Chaldee Paraphraſt, who, as we ſaid, ſo here renders it, but the word alſo which he in that dialect expreſſes it by, *viz.* אִיתַי *Ith*, which (as alſo the ſame [k] in the Syriack dialect) ſeems made from this, only by changing שׁ ſh into תּ t, as is uſual in words taken in thoſe dialects out of the Hebrew, as alſo ايس *Ais* [l] in the Arabick here uſed in the ancient MS. Tranſlation, which all write this word with *Aleph* in the beginning, as here it is written, and uſe it to ſignify *is*. (It may be obſerved alſo that אִישׁ [m] written full, with all the letters that it uſually hath when it ſignifies *a man*, is by ſome of the Jews ſaid to ſignify *is*, or *are*, or *there be*, *Proverb.* 18. 24. and ſo there rendred by the Chaldee and Syriack Interpreters.) This rendring hath as good autority, and as probable proofs for it as any, and therefore do we look on it as well preferred to be read in the Text by our Tranſlators, ſeeing it makes the cleareſt ſenſe of any; and ſo the words of this verſe are (as indeed according to any of the Tranſlations) a reproof of thoſe ſpoken to, or of, for notorious injuſtice, and ſins, contrary to what God requires in the firſt place, v. 8. *viz. to do juſtly*, and that whether ſpoken [n] by way of queſtion, or admiration, that after ſo much calling on, and warning, they ſhould perſiſt in their wickedneſs, and continue to do ſuch things as they are charged withall; or whether as if God, in the perſon [o] of a Judge, did queſtion and examine them concerning thoſe things, that ſo their guilt, and his juſtice in puniſhing them, might be made manifeſt. The things they are charged with are, that they retain ſtill in their houſes treaſures of wickedneſs, goods gotten by ill and unjuſt means, and that for lucres ſake they keep ſcant meaſures, whereby to give forth in their ſelling leſs than they ſhould, and as it is added in the next verſe, wicked or falſe balances, and deceitful weights, [p] light ones to ſell with, and heavy ones to buy with. For *the ſcant meaſure* our Tranſlators put in the Margin *Meaſure of leanneſs*, to ſhew that the word ſo ſignifies literally in the Hebrew, but by that every one will eaſily perceive to be meant that which is ſcant, or leſs than it ſhould be, not of juſt bigneſs: and ſuch meaſure is ſaid to be abominable, hatefull to the Lord, and highly provoking him to anger, as alſo are falſe balances and deceitful weights, as Prov. 11. 1. *A falſe balance is an abomination to the Lord*, and Prov. 15. 10. *Divers weights and divers meaſures, both of them are alike abomination to the Lord.* And ſo *falſe balances are not good*, verſ. 23. So Amos 8. 5. they are reproved for *making the Ephah* (which is the word here rendred *meaſure*, it being the name of the meaſure chiefly [q] of dry things) *ſmall, and the ſhekell great, and falſifying the balances by deceit.* All theſe are contrary to the expreſs Commandment of God, *Leviticus* 19. 35, 36. *Ye ſhall do no unrighteouſneſs in judgement, in mete-yard, in weight, or in meaſure: juſt balances, juſt weights, and a juſt Epha, and a juſt hin ſhall ye have*; and Deut. 25. 13, 14, 15, 16. *Thou ſhalt not have in thy bag divers weights, a great and a ſmall, nor in thine houſe divers meaſures, &c. For all that do ſuch things, and all that do unrighteouſly, are an abomination unto the Lord thy God*, they cannot be in themſelves pure or juſtifiable, nor will God in any wiſe juſtify them, or account them juſt, as in the next words follows.

h *It is a Rabbinical deſcant of Aharbinel, that perhaps it is here written without that letter, to intimate that in the houſe of the wicked man, ſhall be a fire not blown, Job.* 20. 26. *which ſhall conſume it.* i *See R. Sol. Jarchi, R. Iſaiah. R. Levi on the* 2 *Sam.* 14. k *See de Dieu on the place.* l *See Kamus and Golius in* ايس m *See Kimchi, Rad. in* אִישׁ *and Schindler.* n *R. Solomon Jarchi, Kimchi on this place, and in Rad. Vatabl.* o *Calvin.* p *Chald. Kimchi, Grotius.* q *Grot.*

v. 11. ***Shall I count*** **them** ***pure with the wicked balances, and with the bag of deceitful weights.***

Shall I count them pure with the wicked balances? &c.] In the Margin our Tranſlators put, or, *ſhall I be pure with?* *&c.* The word אזכה *Ezceh* in the form that is here put, may ſeem moſt regularly to ſignify *I ſhall be pure* or *juſt* intranſitively; and if ſo here taken, muſt be underſtood, as if the Prophet ſhould ſpeak in the perſon of any of the people, [r] or to ſhew what every one of them ought to ſay with himſelf, the queſtion importing a denying of the thing, and to be as much as to ſay, *I cannot certainly be pure or juſt with ſuch things*, and ſo implying, As I would be counted pure therefore, I ought to put them from me, or elſe I ſhall juſtly be puniſhed by God, or [s] as ſome think the letter ה *He* prefixed, ſignifies rather an affirmation than a queſtion, a report of what every one of them did ſay, Certainly I ſhall be pure, though I uſe falſe balances, *&c.* or with a ſupply of, Wilt thou ſay I ſhall be pure, *&c.* or as if the Prophet ſhould ſpeak in his own perſon, [t] Should I, though a Prophet, and taking heed to the reſt of my waies, be pure if I uſed falſe balances, *&c.* no ſurely; much leſs then, they who are otherwiſe alſo wicked, and add this to their many other tranſgreſſions hereafter mentioned, with which alone it were impoſſible they ſhould be looked on as pure or innocent.

The Chaldee, and Greek, and Syriack changing the perſon, Shall they, or he, be juſtified, ſeem to have had regard to the meaning more than to the word, which is in the firſt perſon, *Shall I*, &c.

[u] Others, both Jews and Chriſtians, as ours in the Text, take the word here to ſignify tranſitively, and to be ſpoken as in the perſon of God, ſhall I juſtify or account them pure, and deal with them as ſo? A Chriſtian [x] Interpreter of great note, who takes the words in the ſame ſignification that ours do, yet propoſeth another meaning, which he ſaies will perhaps be preferrable to this purpoſe, *Are there yet*, &c. *i. e.* yet a little while and the treaſures of wickedneſs ſhall not be found in the houſe of the wicked, *&c.* for they ſhall be violently taken from them, for God will not juſtify them, nor defend them in ſuch doings, but will ſeverely puniſh them for them. But the former ſenſe ſeems plainer.

v. 12. ***For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue*** **is** ***deceitful in their mouth.***

For the rich men thereof are full of violence, &c.] Theſe doings of theirs, here charged on them, are [a] contrary to that ſecond head of thoſe good things which God requires of them, verſe 8. viz. *to love mercy*, for to that is violence (ſuch as he deſcribed chap. 2. verſ. 2. apparently contrary. *For*, or [b] *as for the rich man, &c.* or, ſo it is that the rich men thereof are, *&c.*

[*Thereof*] i. e. of the City mentioned, v. 9. *are full of violence, i. e.* [c] have their houſes filled with goods taken away from others by violence and oppreſſion, or are wholly given to violence and oppreſſion, even they who have enough of their own, and need not to take from others; and the inhabitants thereof, the other inhabitants thereof, ſaith a learned [d] Jew, that have not ſo much power in their hands, for any advantage to themſelves, ſpare not to ly and ſpeak deceit.

[e] Another expounds this of the inhabitants thereof in general, that they ſpeak againſt God, or falſely concerning him, ſaying, *The Lord ſeeth us not*, or *the Lord hath forſaken the Earth*, as thoſe *Ezechiel* chapter 8. 12. and chapter 9. 9. or as he ſaies, *Hoſea* 7. 13. *they have ſpoken lies againſt me*, and ſo he makes what is here ſpoken contrary to that third thing required, *v.* 8. viz. *to walk humbly or ſincerely with God*: but of their ſinning, contrary to that, he ſeems more clearly to ſpeak, *verſ.* 16.

v. 13. ***Therefore alſo will I make*** **thee** ***ſick in ſmiting thee, in making*** **thee** ***deſolate, becauſe of thy ſins.***

Therefore alſo will I make thee *ſick in ſmiting thee*, &c.] Having declared ſome of thoſe ſins for which he cried unto the City, he now in part deſcribes that rod which he bad them to hear, thoſe puniſhments with which he appointed to chaſtiſe them.

I will make ſick, thee O City, or inhabitant of the City, ſo [f] ſupplying the perſon which in the Hebrew is not expreſſed; *in ſmiting thee*, I will ſo ſmite thee as to make thee ſick. As thou by uſing violence and oppreſſion haſt made ſick the heart of the poor oppreſſed, ſo will I by my [g] grievous and ſevere puniſhments make thee ſick, or afflict thee, by a grievous ſtroke, and by bringing deſo-

r *R. D. Kimchi.* s *R. Tanchum.* t *Abarbinel.* u *Vulg. Lat. See R. Tanchum, Munſter. Jun. Tremel. Grot.* x *Calvin.* a *Abarbinel.* b *R. Tanchum.* c *R. D. Kimchi.* d *R. D. Kimchi.* e *Abarb.* f *Vatab.* g *Abarbinel.*

lation on thy ſins, or is on thee for ſuch thy iniquities, [or as [h] Some according to another ſignification, to cauſe men to wonder and be aſtoniſhed at my ſevere puniſhing thee for thy ſins.] Inſtead of *I will make thee ſick*, ſeveral ancient [i] Interpreters render, *I alſo will begin to ſmite thee*, or *I have began to ſmite thee*, and ſo alſo ſome more [k] modern; the occaſion of which ſeems a likeneſs between חלל *Chalal* and חלה *Chalah*, the roots of thoſe verbs, whereof one ſignifies *to make ſick*, the other *to begin*: ſo that they thought the ſame ſignification to belong to both. For ſo *Munſter* in his Dictionary ſhews himſelf to have done, putting this word, as he ſaies, according to the opinion of ſome under the root חלל *Chalal*, yet reading it, as it is uſually now read, whereas more regularly it ſhould belong, as others put it, to חלה.

v. 14. *Thou ſhalt eat, but not be ſatisfied, and the caſting down* ſhall be *in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliver: and that which thou delivereſt, will I give up to the ſword.*

Thou ſhalt eat, but not be ſatisfied, &c.] He here more particularly [l] reckons up ſome of thoſe puniſhments with which he will ſtrike them, and make them ſick, and to languiſh or be waſted even to deſolation. And for puniſhment of their greedineſs of heaping up more than enough by unlawful means, he threatneth that they ſhall eat, but not be ſatisfied, viz. the curſe of God going along with what they eat, it ſhall [m] not ſatisfy nor nouriſh with wholeſome nouriſhment, but ſhall, as the Chaldee and ſome other [n] Jews add for explication of the following words, breed in thee evill diſeaſes, and pains in thy bowels, which ſhall bow thee down, and cauſe thee to couch and ſtoop. It is not meant, ſaies [p] one of them, of want or ſcarcity of what they might eat, but that the digeſtive faculty in them ſhould be vitiated, weakned, and corrupted, that it ſhould not perform its duty, and ſo though they eat they ſhould not be ſatisfied. Both theſe are elſewhere called *the breaking of the ſtaff of bread*, viz. the not giving virtue to nouriſh, and taking away ſufficiency. But [q] others underſtand it of ſcareity and want of what may ſatisfy them, that which they have to eat ſhall not be ſufficient for that purpoſe: and ſo where the very ſame words occur, *Levit.* 26. 26. it ſeems to be underſtood: and the following words, *thy caſting down ſhall be in the midſt of thee*, [r] others take as a deſcription of a differing puniſhment from the former, expounding *in the midſt of thee*, not of their bowels, but of their City or own Country, in that thou ſhalt be [s] brought low before thy carrying into captivity, there thou ſhalt with many evils, which ſhall bring thee down, be afflicted in the Siege; or, the cauſe of your deſtruction ſhall not be ſo much from without from others, as from within your ſelves, [t] your own ſins ſhall pull it on you, or, [u] though no enemy from abroad ſhould infeſt thee, there ſhall befall thee evils at home, as in thy own Bowels, by which thou ſhalt be conſumed, and brought down through the Curſe of God upon thee. Theſe ſenſes are not ſo different but that they may all be comprehended in the words.

Thou ſhalt take hold, but ſhalt not deliver, &c.] What they ſhall take hold of, and what not deliver, or what is the meaning of theſe phraſes, is queſtioned. The [w] Jews for the moſt part expound it of taking hold of ſeed or conception, and *not delivering* to be not bringing forth a mature birth, but miſcarrying by abortion, not being ſafely delivered; as if he ſhould ſay, Thy women ſhall conceive and be with child, but ſhall miſcarry, and not bring forth. The word תסג *Taſſeg* is ſuch as may be rendred either in the ſecond perſon maſculin, *Thou ſhalt take hold*, or in the third perſon feminine, *ſhe ſhall take hold*, and ſo the other verb תפליט *Taphlit*, either *thou ſhalt not deliver*, or *ſhe ſhall not deliver*: and [x] ſome learned men like well that it ſhould ſo be taken in the third perſon *ſhe*, i. e. the woman, or thy wife. But this need not nicely to be inſiſted on, as making a difference; for if it be ſaid of a Nation or Inhabitants of a City, *Thou ſhalt conceive but not bring forth*, it will eaſily be underſtood to be meant, *thy women in thee*, and ſo, *and that which thou delivereſt*, i. e. thoſe children which thy women bring forth, or are delivered of, will I give up to the ſword to be ſlain by the Enemy, and ſo will the ſecond perſon be kept, as in the other words, *Thou ſhalt eat*, &c. *Thy caſting down*, &c. *thou ſhalt ſow*, &c.

[y] Another Jew, who makes the ſenſe much the ſame, yet refers this word תסג to another root, ſo as to ſignify [z] *ſhalt encompaſs* or *ſhut up*, meaning their wombs ſhould through corrupt humors be as ſhut up. (So it is ſaid *Gen.* 20. 18. that God had cloſed up all the wombs of the houſe of *Abimelech*) But this, though coming to the ſame purpoſe, yet as to the derivation of the word ſeems far fetched.

h *Kimchi.* i *Greek, Syr. Arab. Vulg. Lat.* k *Munſt.* l *Abarb.* m *Kimchi. See Druſ.* n *See R. Solomon, and ſee Tarnov.* o *Verſ. Syriack.* p *Abarbinel.* q *Riber, Grotius.* r *Kimchi, Dutch notes.* ſ *Ribera, Menoch.* t *Calvin.* u *Ab Walid. Aben Ezra, R. D. Kimchi.* x *Calvin.* y *Abarb.* סגר. z *See Cant.* 7. 2.

Others

[a] Others by that which they ſhould take hold of, think meant their goods, or part of them if they could: but it is manifeſt that what is ſpoken of muſt be *perſons* from what follows, that they ſhall be given up to the ſword. [b] Others, therefore, underſtand it of their Children. [c] Others rendring the word a little differently, Thou ſhalt overtake the Enemies, which lead away thy ſons and daughters into captivity, but ſhalt not reſcue them, and if thou reſcue any of them, their end ſhall be to be deſtroyed by the ſword. [d] Others yet, underſtanding the things ſpoken of to be their wives and children, and what is moſt precious to them, yet interpret the verb in a far different ſenſe, *viz.* Thou ſhalt remove them out of the way, and hide them, to ſave them if thou canſt, but ſhalt not be able to ſave them from the enemies hand; and what thou ſaveſt for a while, I will at laſt deliver to the ſword: and it is manifeſt that the word is uſed in both theſe ſignifications, whether written with ס *Samech* or ש *Shin*, as we ſaid c. 2. v. 6. [e] Others make the perſon ſpoken to, *the Land* or *City*, that ſhall endeavor to hold faſt and keep ſafe her people, but not be able to do it.

v. 15. *Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oyle; and ſweet wine, but ſhalt not drink wine.*

Thou ſhalt ſow, but thou ſhalt not reap, &c.] The like judgments are threatned *Levit.* 26. 16. and *Deut.* 28. 30. and forward to verſ. 38, 39, 40, 41, &c. *Amos* v. 11. *Hagg.* 1. 6. [f] *Sweet Wine*, i. e. grapes to make ſweet wine; for they are them that are troden, not the wine it ſelf. *Abarbinel* goes particularly to adapt the judgements to their ſins againſt what is required v. 8. but not ſo fully to the purpoſe.

v. 16. ¶ *For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.*

For the ſtatutes of Omri are kept, &c. In the Margin our Tranſlators put, or *He doth much keep the ſtatutes*, &c.] The reaſon is becauſe the word ישתמר *yiſhtammer* is ſuch as may ſignify either paſſively *it is kept*, or *it ſhall be kept*, for it is the future tenſe, but that is uſed to ſignify the preſent, and ſometime alſo the time paſt, eſpecially when it hath the letter ו V before it, which ſignifies *and*; or elſe *he doth warily keep* or *ſhall keep* it. And whereas the verb is of the ſingular number, and the noun joyned with it (according to the firſt rendring) of the plural, that is eaſily ſalved by an uſual obſervation in ſuch caſes, by underſtanding *every one of the ſtatutes*, which would be the ſingular, and ſo it is by the [g] Jewiſh Interpreters ſalved: and ſo in the ſecond rendring, *He doth much keep*, &c. to make it agree with what preceeds ſpoken to them in the ſecond perſon, and with what follows *and ye walk* (in the plural number and ſecond perſon) may be ſupplied, [h] *every one of you doth keep.*

A learned [i] Jew here obſerves, that when a Nation or People is ſpoken to, that ſometimes they are ſpoken to or of, in the maſculin gender, ſometimes in the feminine, ſometimes in the ſingular number, ſometimes in the plural; and we may add that it is likewiſe not unuſual to [k] change perſons without interruption in the ſentence, ſo as that the ſame perſon may ſeem to be ſpoken *of*, as abſent, and *to*, as preſent in the ſame ſentence: and this being obſerved, will keep the Reader from being troubled with ſuch ſeeming difference, where it occurs; and therefore the vulgar Latin and Syriack, though not obſerving the third perſon uſed in the Original, but rendring in the ſecond *Thou haſt kept*, may be thought to have given the meaning well enough. What [l] others give for the meaning, literally rendring the word in the future, *The ſtatutes of Omri* &c. *will be kept*, as if it were by way of prediction, and he ſhould ſay, that notwithſtanding all that had been or ſhould be ſaid or done to them, they would continue ſtill in their perverſeneſs, and run on in their wicked Idolatrous courſes; ſeems not ſo proper to the place, wherein they ſeem charged with ſins that they were already guilty of, rather than to tell them what God ſaw they would do, till they had pulled upon themſelves utter deſtruction.

The ſins that they are here accuſed of, are the keeping the ſtatutes of *Omri*, and the works of the houſe of *Ahab*, and walking in their counſels, by which what is meant will eaſily be diſcerned, by looking into the Hiſtory of thoſe two Kings of *Iſrael*, as ſet down in the 16*th* Chapter of the firſt Book of Kings, where is ſhewed how both *Omri* and his ſon *Ahab* ſet up and eſtabliſhed ſuch waies of Idolatry, as

a *Diodat.* b *Ribera, Sa.* c *R. Sol.* d *Jun. Trem. J. Pſ. Tarnov.* e *Calvin.* f *Kimchi.* g *Aben Ezra, Kimchi, R. Tanchum.* g *See Piſc.* i *R. Tanchum.* k *Glaſſ. Gram. ſacr. p.* 910. l *See Vatabl. Calvin, Ch. à Caſtro.*

Jeroboam had brought into *Iſrael*; and did even worſe things to the perverting and extirpating the true worſhip of God, and from them did the Kings of *Judah* learn to do the like, and eſtabliſh, as by a law, the like wicked waies and things as they did, among the Jews alſo: for ſo of *Jehoram*, King of Judah, it is ſaid, that *he walked in the way of the Kings of Iſrael, as did the houſe of Ahab*, 2 Kings 8. 18. and verſ. 27. of his ſon *Ahaziah*, that *he did evil in the ſight of the Lord as did the houſe of Ahab*, as alſo 2 Chron. 25. 6.* &c. and 26. 3. ſo of *Ahaz*. 2 Kings 16. 3. ſo of *Manaſſeh* King of Judah, 2 Kings 21. 3. ſo that whereas there is difference betwixt Interpreters whether the things here ſpoken be meant of *Samaria* or *Jeruſalem*, or *Iſrael* or *Judah*, or both, from the words themſelves there is no certain direction, for determining either on the one ſide or the other, except there were ſome way to ſhew whether this particular part of the Prophecy were ſpoken before the taking of *Samaria*, or after it (as [m] ſome think it was) inaſmuch as our Prophet propheſied in the daies of *Jotham*, *Ahaz*, and *Hezekiah* (in the 6*th* year of whoſe Reign *Samaria* was taken, 2 Kings 18. 10.) both concerning *Samaria* and *Jeruſalem*; and it is manifeſt that both Kingdoms were guilty of theſe ſins, *of keeping the ſtatutes of Omri*, and all the works of the houſe of *Ahab*, and walking in their counſels, as it is ſaid of *Ahaziah*, that *he walked in the waies of the houſe of Ahab, becauſe his mother was his counſeller to do wickedly, and that he did evil in the ſight of the Lord, becauſe they were his counſellers, after the death of his father to his deſtruction, and he walked after their counſel*: 2 Chron. 22. 3, 4, 5.

As for theſe ſins, they are manifeſtly contrary to what is required in the third place, v. 8. *viz. to walk humbly or ſincerely with God*, whereas he required that they ſhould acknowledge him alone the only true God, and worſhip him in thoſe waies by himſelf preſcribed, they forſaking him, ſet up and worſhiped falſe Gods, according to the ſtatutes and waies by thoſe wicked Kings introduced, and followed therein their counſels, directions and preſcriptions. What heavy judgments on their ſo doing ſhould enſue the next words declare, *viz.*

That I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing, &c. *Therefore ye ſhall bear*, &c.] Here is that change of perſons and numbers and genders, which we before mentioned. *Thee* in the ſecond perſon ſingular, *inhabitants thereof*, (*i. e.* of that City) in the third perſon and feminine gender, *and ye ſhall bear*, the ſecond perſon plural maſculin, all ſpoken of the ſame perſon, *viz.* the City, or the Inhabitants thereof.

That I ſhould make thee.] *That* doth not here denote the final cauſe or intention, as if for this end God would have it ſo, that they ſhould do ſuch things that he might bring them to deſtruction, or that it was [n] their intention by ſo doing to pull on themſelves deſtruction, but to ſhew the neceſſary conſequence from their wicked doings to his judgments, that ſeeing they continued perverſely in ſuch their doings, it would neceſſarily follow (juſtice ſo requiring) that they ſhould by him be ſo puniſhed, and he would make them a deſolation, or as the Margin [o] *an aſtoniſhment*, which will neceſſarily follow on the other, *viz.* when all that behold how a Nation lately ſo flouriſhing was made deſolate, ſhould be aſtoniſhed (as *Jer.* 18. 16. and 19. 6.) (the word indifferently ſignifying, and ſo including both) *and the Inhabitants thereof an hiſſing*: That they that ſee what is befallen them, ſhall hiſs at them in token of ſcorn and deriſion. The like expreſſions are uſed in ſeveral other places, as *Deut.* 28. 37. 1 *Kings* 9. 7, 8. 2 *Chron.* 29. 8. *Jer.* 25. 9, and 18. and c. 29. 18. and 49. 17. and 51. 37. *Lam.* 2. 15, 16.

Therefore ye ſhall bear the reproach of my People. As to the ſignification of theſe words, Interpreters do not at all differ, yet in the giving of the meaning of them in other words do much differ, [p] ſome thus expounding them, *Reproach*, in lieu of that reproach wherewith ye have reproached my People, *i. e.* the poor innocent oppreſſed ones [which the violent oppreſſing rich and great men have reproachfully and contumelioufly uſed] the reproach which the Heathen ſhall caſt upon you ſhall be a recompenſe or puniſhment of that. [q] Others, that reproach wherewith in my Law I threatned my People if they ſhould forſake me; and thoſe whom I had choſen to my ſelf for a peculiar People, and done ſo great things for, as are called to their mind, v. 4, 5. juſtly deſerve for their unthankfulneſs and rebellions againſt me. [r] Others, ye (O ye rich men, v. 12.) ſhall bear the reproach of having pulled all thoſe evils on my People; they ſhall lay the reproach and ſhame on you for it. [ſ] Others looking on this as ſpoken to the Kingdom of *Judah* and *Jeruſalem*, after that *Samaria* was taken, and the Iſraelites, or ten Tribes carried captives, take it as a threat that the like ſhould befal *Jeruſalem* as had befallen *Samaria*, and that the ſame reproach which the ten Tribes (whom they think meant by my People) had ſuffered, the other two ſhould alſo ere long bear, and ſhamefully be led into captivity, as they already were, and their

m *Abarb.* n *Druſ. Tarnov.* o *So the Syriack.* p *R. Tanchum. Ab. Ezra. D Kimchi. Vatabl.* q *Jun. Tremel. Tarn.* &c. r *Grot. Stokes, Ribera.* ſ *Abarbinel.*

Kingdom

Kingdom alſo be laid waſt. [t] Or that they ſhould not think to wear out the ſhame of their evil doings among other Nations, but ſhould ſtill continue to be reproached, for that being the People of God, they had forſaken him, and by their evil doings had provoked him to caſt them out of his Land. [u] Some by *reproach* underſtand thoſe greater puniſhments which they ſhould bear, for that having been by God owned for his People, they had not eſteemed as they ought their priviledge, nor behaved themſelves worthy of it; (compare *Amos* 3. 2.) or as the Reverend *Diodati* expreſſes it, the ignominious puniſhment for having profaned the name and title of being my People and Church by your ſins, according to what is ſaid, *Ezech.* 36. 20. *And when they entred into the Heathen whither they went, they profaned my holy Name, when they ſaid to them, theſe are the People of the Lord,* and are gone forth out of his Land (and ſee *Rom.* 2. 24.) and others perhaps otherwiſe give the meaning; ſo that the words plainly ſignifying as they are in our Tranſlation rendred, it will be left to the judgment of the Reader to take that expoſition, which he conceives to give the moſt genuine and fulleſt meaning of them. What additions to, or difference from other Tranſlations are in this verſe found in the Greek, and [x] ſuch as follow them, will not be to our purpoſe much to inſiſt on, or inquire into, that intended by us being to ſee what expoſitions the Hebrew, as now read (of the ſincerity and incorruptneſs of which reading we make no doubt) will admit, that ſo the Reader may take his choice, ſeeing [y] they that make it their buſineſs to adjuſt and juſtify that Verſion, give no good account of it; only whereas ſome, becauſe they render not *of my people*, but *of the peoples*, think they read not עמי *Ammi* as is now read, which uſually ſignifies my people, but עממים *Ammim*, which moſt frequently is uſed for peoples; it is by [z] others manifeſtly proved that there is no neceſſity to ſay ſo, in as much as plural numbers, though more regularly ending in ם *M*, yet often are without it.

t *Id. and ſee Calv.* u *Calvin.* x *Arab.* y *Nobilius, Capellus, pag.* 251. z *See Buxt. vind. pag.* 626. & *Not. Miſcel. ad Port. Moſis, c.* 4. *p.* 60. *Aven. Gramm. p.* 422.

CHAP. VII.

VERS. 1. *Wo is me, for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage:* there *is no cluſter to eat: my ſoul deſired the firſt-ripe fruit.*

WO *is me, for I am as when they have gathered the Summer fruits,* &c.] The Prophet in the former part of this Chapter (whether in his own perſon, or in the perſon of the Church, and company of the true worſhippers of God, as the ſtate of things in thoſe times which he deſcribes ſtood) ſadly complains of the great and general corruption of thoſe times, which hath made [a] ſome to think, that he rather ſpake by way of prediction of things as they ſhould be in the following times of *Manaſſeh*, than as they were in the daies of *Hezekiah*, that good King and great reformer of Religion, under whom he ſeems to have ſpoken theſe things: for he propheſied in the daies of *Jotham*, *Ahaz* and *Hezekiah*. But if we conſider that *Ahaz* was a very wicked King, and promoted to the utmoſt both Idolatry and all abominations of the Heathen, and the waies of the Kings of *Iſrael*, 2 *Kings* 16. 2, 3, &c. we may well think, that not only in his time (in which alſo our Prophet lived and uttered part of his Propheſies) but in the ſucceeding times of *Hezekiah* alſo (at leaſt till the Reformation by him made) there were great corruptions of manners among the People, as well of *Judah* as *Iſrael* (to both which it is ſaid he propheſied) as appears out of the Hiſtory, and the great need there was of a Reformation, both of their worſhip and manners, and the great pains and care that *Hezekiah* was put to in effecting it, as appears 2 *Kings* 18. 4. and 2 *Chron.* 29. 3, &c. and his declaration of their great wickedneſs, and the heavy judgments that they had thereby pulled on *Judah* and *Jeruſalem*, expreſſed there, *v.* 8. 9. in much like terms as we have here, *c.* 6. *v.* 16. *viz.* that *the Lord delivereth them to trouble, to aſtoniſhment, and hiſſing,* &c. ſo that as our Prophet *Micah*, even in the times of *Hezekiah*, propheſied, and ſpake to all the People of *Judah*, ſaying, *that Zion ſhould be plowed like a field, and Jeruſalem ſhould become heaps*, by which means *Hezekiah* was moved to fear,

a *Grot. Stokes.*

and

and beſought the Lord, and to the utmoſt of his power ſought to reform what was amiſs, *and the Lord repented him of the evil which he had pronounced againſt them*, Jer. 26. 18, 19. So it may be perceived, that in the times before *Manaſſeh*, there was occaſion enough for the Prophet to utter this complaint. But whatever the times that he particularly ſpeaks of were, the corruption of them it appears was very great, which he thus both bewaileth and deſcribeth,

Wo is me, for I am as when they have gathered the Summer fruits, &c.] or as in the Margin, *as the gatherings of Summer*, as likewiſe the Syriack Verſion hath it. Some of the ancient Tranſlations otherwiſe. The [b] Greek, *as he that gathereth ears let fall in the harveſt*; the [c] vulgar Latin, *as he that gathereth in Autumn the cluſters of the vintage*, and modern [d] Interpreters alſo differently, *as when the Summer fruits are intercepted or taken away* (ſo that a Traveller ſeeking ſuch wherewith to refreſh himſelf, can find none.) Theſe all, however they differ in the expreſſion of their meaning, yet ſeem not much to differ about the ſignification of the words in the Hebrew, but all do take the firſt word אסף *Aſphe* to have in it the ſignification of *gathering*, and the ſecond קיץ *Kaits* the ſignification of *Summer* or *Summer fruits*: and in the intention of the expreſſion they likewiſe, as they are uſually expounded, ſeem to agree, *viz.* that it is to denote the paucity of godly men then among them, that there were no ſuch remaining among them, as were to be accounted of. So that if the words be looked on, as ſpoken in the Prophets own perſon, it will ſeem a complaint much like that of *Eliah*, 1 *Kings* 19. 10. That he, even he was left alone, that truly and ſincerely worſhipped God, and he could ſcarce find any other: or a bewailing of his condition, that it was his lot to live or propheſy in ſuch a time, wherein [e] there were very few good and pious men to be found. It was as hard and rare to find them as good figs or grapes [f] after the time of in-gathering or vintage. Which makes him wiſh that he had lived in thoſe former times, when there were ſuch as were like the firſt ripe fruits, excelling in their kind, and they not a few, but as a full harveſt or vintage. Or if as ſpoken in the perſon of the people of God, or his Church, or Nation (as a learned [g] Jew ſpeaks) which ſeems moſt convenient and agreeable to the place, then will it be a complaint of that Church or Company of the paucity of truly pious men in her, as rare and hard to find, as good fruit after the Summer fruits are diligently gathered in, or cluſters of grapes after the vintage: few will be found and thoſe not very good. For ſo we may well ſuppoſe the quality and imperfection of thoſe that are to be found to be in theſe words complained of, as well as their paucity for number. This the fore-mentioned learned Jew well ſuggeſts to us by his ſaying, that by the gatherings of the Summer, or Summer fruits, are meant or ſignified ſuch fallings or fruits as are gathered up by the poor, which either falling in time of gathering, and ſo being fouled, ſullied, marred, or ſtained, or otherwiſe naught, the owners think not worth the taking up, or gathering them in, but leave them behind for who ſo will to take them up. [h] So that here by this ſimilitude ſeems intimated not only, that there were but few good men left, but that thoſe few alſo that went for ſuch, and had ſome good thing in them, yet came far ſhort of thoſe good men in former ages, as ſhort as fallings or refuſe fruits left behind, of thoſe that were carefully gathered for their goodneſs, or ſome few ſower grapes left on a Vine do of ſuch a cluſter as a man would chooſe to eat. (So *R. Salomon* obſerves, the Chaldee Paraphraſt by *the gathering of Summer fruits* to have underſtood while he renders *the laſt figs* ill refuſe figs.) Better might be deſired, but ſcarce found, that is it which he ſaies, *my ſoul deſires the firſt ripe fruit*, i. e. ſuch truly virtuous men as the primitive times did produce, ſuch as excelled other men, as far as the firſt and kindly ripe fruits, do ſuch after-growing, unkindly fruits as come not at all to maturity and perfection. That by firſt ripe fruit ſuch of the beſt ſort and moſt grateful in their kind are meant, is manifeſtly more agreeable to the uſe of the like expreſſion, *Hoſ.* 9. 10. and to the ſenſe of the place, than with [i] ſome to underſtand it of unripe fruit, not yet come to maturity: as if the Prophet ſhould ſay, that ſeeing the ſcarcity of good men and difficulty to find them, he was content even with ſuch as he could find, for he rather with earneſt longing doth deſire better than he could find. What reaſon he had for his complaint thus made in his own or the Churches name in figurative terms in the next words he farther explains, ſaying,

v. 2. ***The good man is periſhed out of the earth; and*** there is ***none upright among men: they all ly in wait for blood: they hunt every man his brother with a net.***

The good man is periſhed out of the Earth

b *Druſ.* c *Doway Tranſl.* d *Jun. Tremel. Piſc. Tarn.* e *Abarb.* f *Compare this expreſſion with Iſai.* 17. 6. g *R. Tanch.* h *So Jeremy* 24. *good men are repreſented to the Prophet by good figs, and evil men by evil figs.* i *Hieron. Pelican. See Chriſt. à Caſtro.*

(or

(or as in the Margin) *the godly or merciful man.*] Our Engliſh word *good* well anſwers to the Hebrew word in the Original חסיד *Chaſid*, which ſignifying both, a holy godly or pious man, or a kind mercifull man, hath occaſioned ſome little difference betwixt Interpreters: [k] ſome rendring it *the holy or godly man*: [l] others *the kind* or *merciful man.* To both theſe is the Hebrew word applyable, and ſo is our Engliſh to ſuch a one as hath regard both to his duty to God, and expreſſes that in an holy and godly converſation, and to his duty to man expreſſing that in acts of Charity or mercy, and doing good to others; both theſe in obſervance of the Commandments concur to the making up חסיד *Chaſid, a good man*; they will not, where there is ſincerity, be ſeparated, and ſuch the Prophet deſires to find, but can find none of them, they are periſhed *out of the Earth* or *Land*, (for of that part of the Earth, that Country where he lived of *Judah* and *Iſrael* he ſpeaks:) ſuch have formerly been, but now are dead and gone, and 'tis in vain to ſeek for them, *for there is none upright among men*, among ſuch as are now living in the Land, *i. e.* [m] ſcarcely any to be found. For that we may ſo underſtand it, as to the greater part, and not preciſely, that there was not any one ſingle ſuch man on the Earth, we may obſerve what the Lord anſwered to *Eliah*, complaining in like manner that he was left alone, and there was none that feared God, 1 *Kings* 19. 14, and 19. and *Rom.* 11. 3, 4. and ſo is this complaint like thoſe which we have, *Pſalm.* 12. 1. and 14. 3. and *Romans* 3. 10, 11, 12. which at leaſt import the great paucity and ſcarceneſs of good and upright men, which are ſo few in reſpect of thoſe which are otherwiſe, that it may in reſpect of the generality be ſaid there are none ſuch, they are loſt among the multitude. That he hath juſt reaſon to ſay ſo, he farther makes evident by deſcribing the contrary behavior of the generality, *viz.* [n] *That they all lay wait for blood, and hunt every man his brother with a net.*

Lie in wait for blood] *i. e.* to take away the lives of men, or, as [o] ſome, to ſpoile them of their ſubſtance, and what they have, which is to them as their blood, and wherewith their life is ſuſtained: probably both are comprehended in the name [p] *bloods* (for it is the plural number) and coveting of other mens goods and rapine, often endeth in cruelty and murder. That men greedy of gain may obtain their prey they will not ſpare to take away the life of the owners thereof, [q] *Prov.* 1. 19. and by all crafty cunning and hidden means do they ſeek, and take occaſion to effect this.

They hunt every man his brother with a net.] As a Hunter, Fowler, or Fiſher that ſpreads his net, uſes all arts to get his prey into it, that he may catch it, and deſtroy it, ſo do theſe uſe all poſſible arts, whereby they may inſnare any, by whoſe deſtruction they may gain ought to themſelves. This rendring is plain and proper, and the meaning of it perſpicuous; yet do ſome (and thoſe of the ancienteſt Interpreters) render otherwiſe, *viz. they hunt every man his brother to death or deſtruction,* [r] ſo the Chaldee, Syriack, and Vulgar Latin. The reaſon of this diverſity is manifeſt to be from hence, becauſe the word חרם *Cherem* ſignifies a *net* and alſo *deſtruction*, and it cannot be thought that they who rendred it according to one ſignification, were not aware of the other, becauſe in other places they uſe it, but took that which they thought here moſt agreeable to the ſenſe and meaning of the place. So they that here render it *deſtruction* or *death*, *Habbac.* 1. 15. render it *net.* Here they thought it ſeems that of *deſtruction* more agreeable to what goes before, *They laid in wait for blood*, and tending to the ſame ſenſe. They that render *with a net*, underſtand the prepoſition ב *Be* (as if it were בחרם) they that *to deſtruction*, the letter ל *L* (as if it were לחרם [t] *Lecherem.*) The [s] Greek rendring the words, *they afflict with affliction*, or *ſtraiten with ſtraitning every one his neighbour*, ſeem rather to have given the meaning, than to have attended to the literal ſignification of the words. They that ſeek after various readings, might perhaps ſay, that here inſtead of יצורו *yatſudu, they hunt*, they ſeem to have read יצורו *yatſuru they ſtraiten* or *afflict*, and inſtead of חרם *Cherem, a net*, הרב *Hereb, much*, or ſome other word: but ſuch conjectures are no ſafe or ſure way of ſolving difficulties, or reconciling differences. The meaning will be otherwiſe well enough made up, by ſaying that *by ſtraiten with ſtraitning*, or *afflict with affliction*, they would expreſs what is by the Prophet in figurative terms expreſſed, inaſmuch as the Hunter's intention by laying his net, is to bring thoſe creatures, which he would catch, into a ſtrait, that ſo he may have them at his pleaſure, and uſe them how he will.

v. 3. ¶ ***That they may do evil with both hands earneſtly, the Prince asketh, and the Judge*** asketh ***for a reward: and the great man uttereth his miſchievous deſire: ſo they wrap it up.***

That they may do evil with both hands ear-

k *Vulg. Latin, Greek.* l *Jun. Tremel. Pagnin. Tig.* m *See Eſtius, Doway Bible, Grotius.* n *See Hoſ.* 4. 2. o *Chriſt. à Caſtro, Vatablus.* p *See Note on c.* 1. 3. 10. q *See Diodate's Notes on Prov.* 1. 19. r *So Verſ. Tig.* ſ *See Druſ. and Schindler in* חרם t ἐκζήτησιν ἐκζήτῃ.

neſtly, the Prince asketh, &c.] In theſe words, wherein he farther taxeth the great corruption, avarice, and cruelty, of ſuch eſpecially who were in authority, and ought to have done juſtice, and ſeen it done, and thoſe that were rich and potent, there is ſome difficulty. A learned [u] man well verſed in the language of the Scripture, confeſſeth that this place did long and much perplex him, that he could not ſatisfy himſelf in the interpretation of it, and perhaps was not at laſt ſatisfied. And ſuch different expoſitions are brought of it, that the Reader who takes notice of them, will perhaps be put to uſe his beſt judgement and diſcretion, to chooſe which he may prefer and ſatisfy himſelf with. The former part of the verſe, in which is the cheif difficulty, conſiſts briefly of theſe words עַל חָרַע *Al Haraa for evil*, or *to do evil*, כַּפַּיִם *Cappaim*, *hands*, or *both hands*, לְהֵיטִיב *Liheitib*, *to do* or *make good*, or *to do well*. From the underſtanding of theſe words, and joyning them in conſtruction one with another, and either taking them, ſo as to make a diſtinct period of themſelves, or in conjunction with the following words, *the Prince asketh*, &c. ariſeth that diverſity of interpretations: the more ancient Tranſlations thus rendring, *viz.* the Greek, *for evil do they prepare* (or make ready) *their hands*, and ſo the Arabick following them; the Vulgar Latin, *the evil of their hands they call good*. The Chaldee Paraphraſe, *they do evil with their hands, and do not do good*. The Syriack accordingly, *their hands are prepared* (or ready) *to do evil, and they do not do good*. Among more modern Interpreters there is yet more variety. Of the Jews [x] ſome thus expound the firſt words by themſelves, alſo, *For the evil* (or for a reward of the evil) *of your hands*, do ye hope that he will do good unto you? (or, as a MS copy reads, that *I will or ſhall do good unto you?*) [y] Others taking the letter ל *L* prefixed to the laſt word, to import here, as ſometimes it doth, *for*, or *inſtead of*, thus, *for the evil of your hands*, becauſe it is to you inſtead of doing good, is, or ſhall this come: or as [z] another expounds it, *For evil two hands*, i. e. *two portions, inſtead of doing good*, i. e. they render double of evil, for, or inſtead of, good. This ſeems very obſcure, and would be plainer thus, *for doing*, or *to do evil*, i. e. *They do of evil* twice as much as they do of good, or double evil to what, or inſtead of what, they ſhould do of good.

[a] Others will have the words to be thus expounded, *They ſet themſelves as for the evil that is in their hands, that they may do it well*, i. e. *confirm it, or do it effectually or throughly, that they may take bribes*: ſo that in their opinion the meaning of the word, *to do well*, is *to do firmly or throughly*. Againſt which [b] another of them excepts, becauſe it is improper to ſay, a man may do ill well; but to that may ſeem an eaſy anſwer, that the doing it well, imports not any goodneſs in the thing that is done, but earneſtneſs and putting to force in doing it: which in other [c] Languages is not unuſual to ſay, that a man doth ſuch a thing well, when he throughly and earneſtly doth it, though the thing it ſelf be not good. And therefore do ours with other [d] modern Tranſlators and Expoſitors take this meaning. The meaning, which he that excepts againſt this, gives, is, When any deſires to have any evil, that is in the hands of any, or is done him by the hands of any, rectified, any wrong or injury done to him redreſſed by thoſe that are in authority, they, to do him right, require bribes and gifts; ſo that the remedy ſhall be worſe to him than the damage that he hath ſuffered, and deſires to have made good to him, and will coſt him more. This meaning doth a late learned [e] man likewiſe give, *viz.* that it cannot be obtained of thoſe that are in authority and place of Judicature, to defend and do right to an innocent oppreſſed man againſt him that is of wicked hands, without giving them bribes and rewards; ſo that the words may run, *to do good or right againſt him that is of wicked hands, the Prince asketh*, &c. or, *Is good and right to be done againſt him that is of wicked hands?* (i.e. if right be to be done, &c.) or *the hands are* (*i. e.* ought to be) *for doing good, or right, againſt evil*, or interrogatively *are the hands for doing right againſt evil?* but they abuſe their hands, inſtead of doing right with them, they uſe them onely to take bribes, *the Prince asketh*, &c. But there ſeems no reaſon to depart from that ſenſe which our Tranſlators follow; underſtanding by *earneſtly*, fully, with diligence, and the utmoſt of their power. It ſeems well to agree to the words, except we ſhall think it a plainer way to render it, *for evil*, (or *to do evil*) *two or both hands* [*viz.* [f] are ready] or they hunt with both hands, but *to do good, the Prince asketh*, &c. that the meaning may be, They are ready with both hands, *i. e.* with all their might to do evil, they have two hands for that, but muſt be hired and largely bribed to do good. Whereas the Chaldee (as likewiſe the Syriack) renders, and *do not do good*, a learned [g] man thinks that inſtead of לְהֵיטִיב *Leheitib*, which ſignifies *to do good*, he read לֹא הֵטִיב *Lo hetib* in two words, which ſignifies *he hath not done good*, but there is no neceſſity to ſay ſo, but rather that he read it as it is now

u *Druſius.* x *R. Salom. ſee Abarb.* y *Aben Ezra, from R. Marinus. And ſee Abarb.* z *R. Tanchum.* a *R. David Kimchi, and Miclal yophi.* b *Abarb.* c *See Druſ.* d *Jun. Trem. Tig. Druſ. Tarnov. and ſee Dutch notes.* e *Lud. de Dieu.* f *Grot. Stokes.* g *Grot.*

uſually

uſually read, and took the letter ל *L* to import, as we ſaid ſome think it to do, as much as, *for* or *inſtead of*, and ſo gave the meaning of it in equivalent terms; for to ſay *they do evil and do not do good*, is all one with, *they do evil inſtead of doing good.*

The Prince asketh, and &c. Here are three ſorts of perſons accuſed of combining together for the perverting of juſtice, deſcribed by their ſeveral titles, *the Prince*, *the Judge*, the *Great one*. Firſt [h] *the Prince*, i. e. either the King or chief Ruler, or the Magiſtrate, he that ſhould overſee all, and look that judgement be impartially done, even he looks after bribes, and requires preſents from thoſe that ſeek for juſtice. [i] Others by *the Prince* underſtand ſuch as are in chief authority under the King, who, becauſe it were a ſhame for him to ask, do ask gifts for him. Secondly the *Judge*, he that ſhould determine the cauſe and pronounce ſentence according to right, without *reſpect to perſons in judgment*, Deut. 1. 17. *and not take any gift*, Deut. 16. 19. he is [k] for a reward, or asketh a reward, and is ſwayed by what he hopes to gain, or that which ſhall come to his [l] ſhare of the money given, not by the merits of the cauſe. And the *great man*, *i. e.* ſay [m] ſome, he that is great in the Kings Court, [n] others the Advocate, the Pleader, or he that is to ſet things in order for a legal proceeding, and to inform the Judges, and inſtruct thoſe that have Suits in Law, and order their Plea to the beſt advantage. [o] Others any great, potent, or rich man. *He uttereth his miſchievous deſire*, or as in the Margin, *the miſchief of his ſoul*, i. e. either the miſchief which he hath conceived within himſelf, or as [p] ſome, that which ſhall be, or prove miſchief to himſelf, or as divers [q] ancient tranſlations *the deſire of his ſoul.* If the *great man* be taken in either of the two former ſignifications, the meaning will be, either, that theſe three one under another joyntly conſpire to ſet Juſtice to ſale, not as right, but as their own gain and advantage ſhall require, and be advanced by, though it will end in the deſtruction of their ſouls; or as [r] ſome, (though perhaps not ſo appoſitly to the place) that whatſoever the Prince, though never ſo illegally, requires from any, both the Judge and the great man do further his deſire in it, and care not what, how contrary to Law, Right, and Juſtice ſoever, they ſay, or pronounce in his behalf for effecting his deſigns, out of hope of advantage to themſelves too, and that they may ſhare in the gain. But if it be taken in the third ſignification, then the meaning will be, that the *great* or rich man, who hath in his mind or deſire to get any thing by wrong from any other [s] poorer or weaker than himſelf, and who hath done wrong in any kind, ſeeing both the Prince and Judge have both their hands open to receive gifts and bribes, is not afraid or aſhamed to utter what miſchievous deſign he hath in his mind, being ſure of their aſſiſtance in whatſoever he deſires; and ſo how unjuſt ſoever the cauſe be, yet by their mutual compliance, they make it firm on his ſide, or ſo wrap it up and involve it, that the right ſhall not appear. The verb יעבתוה *yeabbetuha* rendred *they wrap it up*, being in the plural number [t] ſeems to include the three ſorts of perſons mentioned, *viz.* the *Prince*, the *Judge*, and the *Great man*, ſhewing that they all conſpire in that which is done. The ſignification of it may be taken either from עבות *Aboth*, firſt, as it ſignifies a cord ſtrongly twiſted, whence is ſaid [u] *Iſaiah* 5. 18. *that draw ſin, as with a Cart rope*, and ſo it will be to twiſt ſtrongly together, ſo as it cannot be eaſily undone or broken; and ſo the meaning will be, that the matter however weak in it ſelf, as being altogether unjuſt, is by theſe three twiſting it up made as firm and ſtrong as a [x] threefold cord, that it ſhall prevail againſt right, and not by any that hath better right on his ſide be diſſolved; or ſecondly as it is ſpoken of a tree or bough with many thick branches or leaves folded, and as it were twiſted one with another, and ſo to ſignify, they branch out or divide into many branches the matter (as ſome learned [y] Jews expound it) or probably, they make intricate the matter, as thick branches of trees complicated and wrapped together, ſo that men may not eaſily diſcern between the right and the wrong, nor diſtinguiſh one from the other. Agreeable to which meaning ſeems the rendring of the Vulgar Latin, *they trouble it*, i.e. confound, or, make confuſed the matter: and this ſignification is agreeable to that of the word عبث *Abatha* in Arabick, to mingle together or confound, in which language likewiſe عفث *Aphatha* with change of the *b* into *p* or *ph* is to twiſt or reſt, although in this ſignification alſo it may be underſtood as the former, to make difficult or hard to be ſolved. Then the Pronoun affixed to that Verb which ſignifies *it*, is regularly appliable, ſo הוות נפשו *Havoth Napſho* [z] rendred *his miſchievous deſire*, or *miſchief of his Soul*, i. e. that miſchievous unjuſt deſign which the great rich man hath conceived in himſelf, and now utters, that by the aſſiſtance of the Prince and Judge, whom he hath gained by promiſe of bribe, it may be

h *Abarb.* i *Kimchi.* k *R. Tanch.* l *R. D. Kimchi.* m *Idem.* n *Abarb.* o *Calvin, and R. Tanchum.* p *Kimchi, R. Tanch.* q *Chald. Greek, Syriack and Latin.* r *Ribera, and Chriſt. à Caſtro.* ſ *See Chap.* 2. 1, 2. t *Aben Ezra refers it to the People that hear it, and readily confirm it with their ſuffrages.* u *See Eccleſ.* 4. 12. x *See Grotius.* y *Abu Walid. and R. Tanch.* z *R. Tanch.*

juſtified and made to prevail againſt any that oppoſe it.

This ſignification of *miſchief*, or naughtineſs, or calamity, or deſtruction, or the like is agreeable to the often uſe of it in the Scripture; that other, which ſome ancient Interpreters (as we ſaid) give it, is confirmed by the frequent uſe of the ſame word הוה *Hawa*, in the Arabick tongue, in that notion of *deſire*.

[In the *Francfort* Edition of the Greek Bible 1597, it is obſerved in the Notes or various Lections, that this verſe, &c. in the Greek differs much from the original Hebrew, and ſo it doth both from that and all other Tranſlations (except ſuch as were out of the Greek) that it will be in vain to ſeek to reconcile them; it being there read, *and the Judge ſpeaks peaceable words, it is the deſire of his Soul, and I will take away*, &c. But it is more our buſineſs to ſee what the Hebrew will bear, and what rendrings beſt agree with it.]

v. 4. *The beſt of them* is *as a brier: the moſt upright* is ſharper *than a thorn-hedg: the day of the watchmen*, and *thy viſitation cometh; now ſhall be their perplexity.*

The beſt of them is as a brier, &c.] *Of them*, whether of thoſe forenamed, the *Prince*, the *Judge*, and the *Great man* (as [a] ſome) or more [b] generally, of all the whole multitude of the People, of the preſent generation (agreeably to what was ſaid *v.* 2.) is like a brier, or thorn; and he that is the moſt upright among them, is as a bough of thorns [c] out of an hedge made of thornes, or ſharper (as is well ſupplied) than a thorn-hedge. Both theſe words rendred *brier* and a *thorn-hedge* are joined together, *Proverb.* 15. 19. and there rendred *an hedge of thornes*. So miſchievous are they, that there is no dealing with them without receiving hurt from them, as he that [d] meddleth with thorns, or handleth, or goes through a thorn-hedge, cannot eſcape either having his hands pricked, or his fleſh or clothes rent, or receiving ſome miſchief.

The day of thy watch-men and thy viſitation cometh, &c.] The word מְצַפֶּיךָ *Metzappeh*, as likewiſe צָפִיךָ *Tzopheh* (from the ſame root ſignifying *to look abroad* or *about*, *to ſpy*, and ſometimes *to look for*, *or expect*, &c.) properly ſignifying a watch-man, one that is ſet in ſome eminent place to look about and ſpy what he can diſcover, as the approach of enemies, or other comers to a place, or any likelyhood, or occaſion of danger, and give report thereof to the Inhabitants, that they may be aware of it, is in the Scripture applyed to Prophets from the likeneſs of their office, who were alſo anciently called *ſeers*, 1 *Sam.* 9. 9. as *Ezekiel* 3. 17. and 33. 7. as for the ſame reaſon it may be attributed to other [e] Teachers or Governors, who have overſight and care of People, or ought to watch for their good, and take care, or warn them to take care to prevent any evill, that they may ſee coming on them: and of ſuch Governors, is the word by ſome underſtood. Now what titles or Epithets ſoever did belong to true Prophets, no doubt, falſe Prophets did pretend to and take to themſelves, and thoſe that were deluded and ſeduced by them would attribute to them. Accordingly is this name here underſtood by ſome *of true Prophets*, by ſome *of falſe ones*. Thoſe that underſtand it of the true Prophets, thus give the meaning; *The day of thy watch-men*, i. e. which the Prophets, whom God gave as watch-men to thee to warn thee of the danger and deſtruction, which, if thou ſhouldſt continue in thy ſinful courſes, would certainly come upon thee; did forewarn and tell thee of, is now (becauſe thou obſtinately goeſt on in them) [f] come, is now at hand, and thy viſitation, the time that God will viſit and puniſh thee for thy iniquities, is (according to their words) come.

Now (ſuddenly) *ſhall be their perplexity* either of thoſe [g] mentioned, the Prince, the Judge and great man, as ſuch as before indulged all liberty and freedom of wickedneſs to themſelves and perplexed others, or, more [h] generally as if he had ſaid to the People, now ſhall your perplexity be, now ſhall you be brought to confuſion; ſuch change of perſons being not unuſual in ſpeaking to, or of any. Thoſe that underſtand it *of the falſe Prophets*, give it either thus, 1. The day of thy falſe Prophets, who made thee truſt on lies, thou ſhalt now ſee what it will prove, whether good or bad. For behold the day of viſitation for thine iniquities is come, *now ſhall be their perplexity*, i. e. [i] the perplexity of thoſe falſe Prophets: or as [k] others explain the ſame meaning, in the day wherein thy falſe Prophets ſaid that all things ſhould be happy and proſperous unto thee, ſhall thy viſitation come, *i. e.* God ſhall puniſh thee, and now ſhall they be perplexed in mind, *i. e.* God ſhall puniſh them for the injury done by them to the poor. And to this interpretation ſeems reduceable the Chaldee Paraphraſe, [l] & others explaining it, *in the day that thou didſt expect*

a *Abarb.* b *Vatab. in fol.* c *Chald. R. Tanch. Vulg. Lat.* d *Compare it with* 2 *Sam.* 23. 6, 7. e *Calv. Pareus.* f *Aben Ezra. Druſ. Grot. Rib. &c.* g *Ab. Ezra.* h *R. Tanch.* i *R. D. Kimchi.* k *Vat. edit.* 4to *and* 8vo. l *R. Salomon Jarchi.*

or

or look for good, the day of the viſitation of thy wickedneſs cometh. Or elſe 2*ly*, [m] The day of thy falſe Prophets, the day wherein they ſhall be puniſhed, ſhall come; for ſhortly ſhall come the day of thy viſitation. To which is reduceable the expoſition of others, who explain it in the day of, *i. e.* [n] when thou ſhalt ſee the day, that is, the deſtruction of thy Prophets, know that thy puniſhment is come: (where by Prophets I ſuppoſe he muſt mean falſe Prophets.) The like way of conſtruction follow [o] they, who (as we ſaid) underſtand by *watch-men*, the Governors, Princes, or Magiſtrates. To either of theſe expoſitions agree the words, as in our Tranſlation read. But a [p] Jew of later ſtanding, who had ſeen what thoſe ancienter ſaid, pretends to give a properer meaning of the words, and denying the word which is rendred *watch-men*, to be put here as a title either of true or falſe Prophets, will have the words thus rendred (as ſtill having reſpect to thoſe afore named the Prince, the Judge, the Great man, joining together in ſeeking for bribes and gain, and ſetting juſtice to ſale.) In the day (or all the time) that they are looking after (for ſo ſometimes the word may ſignify, *viz.* to expect or look for,) or expect thee to bring to them gifts or rewards: heed ſhall be given to thee, cogniſance of thy cauſe ſhall preſently be had, and no longer: when they have gotten all they can, and they expect no more from thee, thou mayſt ſeek for juſtice, but no regard ſhall be had to thee, or notice taken of thy cauſe. But now the Land being laid deſolate, they ſhall be in perplexity, and have no more occaſion of ſpoiling in matter of Judi- Judicature. This man (as hath been elſewhere ſaid) loves to go different from others, and to pretend to underſtand the words better than they did: but however his meaning may pleaſe any, his conſtruction of the words here ſeems harſh. Another [q] Jew ancienter than he (but whoſe works have never yet been printed) taking the word *watch-men*, in its more literal ſenſe, thus expounds it, The day cometh, or is at hand, *that thy watch-men* (thoſe that are ſet on high places, to ſpy or diſcover a far off what is coming and give report thereof) [r] *ſhall ſay, thy viſitation cometh*, i. e. the enemy or thy puniſhment cometh. Or elſe, ſaith he, the day of thy watch-men, *i. e.* the enemies who expected or waited for thy deſtruction, *i. e.* the time that they waited for, and the day wherein thou ſhalt be viſited with puniſhments for thy evil doings. Now ſhall you be brought to perplexity and confuſion. With this man (as to the firſt way) agrees alſo a Chriſtian [t] interpreter of good note, who expounds it, The day of war, when thou ſhalt ſet watch-men on thy walls, cometh, ſuddenly ſhall men be in a hurry or tumult. If this meaning pleaſe any, the words in our Tranſlation may be accommodated to it alſo.

v. 5. *¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.*

Truſt ye not in a friend, put ye not confidence in a guide, &c.] The word אלוף *Alluph* rendred a *guide*, is [u] elſe where put to ſignify a *Prince*, a great man, a chief man, or leader, *&c.* and ſo is by [x] ſome here taken. Againſt which a learned [y] Jew excepts, as not well agreeing to this place, where he complains of the defect of faithfulneſs, and friendſhip amongſt men and the falſeneſs and fraud that was amongſt thoſe who were of neareſt relation, and had greateſt ties of friendſhip betwixt them; and thinks therefore the word here to be much of like ſignification with the foregoing, *friend*, and to denote a companion, or familiar friend and acquaintance, with whom a man hath uſed moſt familiarly to converſe. Which is the mind alſo of a learned Chriſtian, viz. [z] *Lud. de Dieu.* Another learned [a] Jew, underſtands it of an *Elder Brother*, *viz.* as he that ought to be the leader and director of the reſt of the family. [b] Another takes it to ſignify here *an husband*, who is by that title elſe where called in reſpect of the wife, *viz.* אלוף *Alluph*, *the guide of her youth* [b] *Prov.* 2. 16. that ſo as in the next words, the husband is counſelled not to truſt his wife; ſo in theſe, the wife ſhould be cautioned not to truſt her husband, [c] to ſhew the great corruption of the times, when man and wife muſt beware of one another. This expoſition may ſeem perhaps to nice, though of a ſerious man. To any of theſe ſignifications, will our Engliſh word, *Guide*, well fit, whether any ſuperior by whom we ought to be faithfully directed, or any equal, whoſe advice we would take and truſt, and repoſe our ſelves with confidence in.

That Jewiſh Doctor, *Abarbinel*, who as before we ſaid loves to go different from other Expoſitors, here by a *friend*, underſtands, the *Judge* before mentioned, by a *guide*, the *Prince*, and that theſe he forbids to put any truſt in, yet withal warns a man not to ſpeak ill of

m *Vatab. in fol. & Munſt.* n *Lud. de Dieu.* o *Calv. Par.* p *Abarb.* q *R. Tanch.* r *So alſo may Ab. Ezra's words be underſtood.* ſ *Caſtalio.* t *N. Fuller Conc. MS.* u *Græc. Vulg. Lat. Lyra, Vatab.* x *R. Tanch. See Chal. Par. and Syriac.* y *On the place, and on Pſal.* 55. 13, 14. z *R. D. Kimchi. See Munſt. Vat. Grot.* a *Ab. Ezra. See Chr. à Caſtro.* b *See Jer.* 3. 4. c *See Abarb.*

them, or curſe them, not ſo much as in the greateſt privacy, betwixt himſelf and his wife, according to what is ſaid, [d] *curſe not the King no not in thy thought, and curſe not the rich in thy bed-chamber.* Which expoſition of his, as we can ſee no reaſon to follow, though ſome [e] Chriſtians follow it, ſo much leſs, thoſe allegorical ones, which he brings out of former Rabbins, enigmatically applying the words to the evil concupiſence, to God, and to the Soul, and the like; which it will be much beſides the purpoſe to rehearſe, much more to make uſe of.

Keep the doors of thy mouth from her that lieth in thy boſom.] i. e. Utter not even to thy wife that which thou wouldeſt have to be kept ſecret, leſt ſhe divulge it to thy prejudice: for ſo wicked and falſe are all, neglecting all obligations, that even ſhe that is one with thy ſelf, will deceive and betray thee.

v. 6. ***For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter in law againſt her mother in law; a mans enemies*** are ***the men of his own houſe.***

For the ſon diſhonoureth the Father,] Not only thoſe that are equal with a man, but thoſe alſo that are inferior to him, and depend on him, and are by all Laws of duty moſt bound to reſpect him, and to endeavor to preſerve his ſafety and reputation, caſt off all the reſpects that they owe by the Laws of God and nature, as in theſe relations here mentioned: and are ready to do him all diſgrace, deſpite and miſchief. So that he need fear not only enemies from abroad; in his own houſe and family he ſhall find them, even among thoſe from whom he might expect the greateſt love and reſpect. Much the ſame expreſſions in which the Prophet here bewails the corruption of his times, doth our Saviour uſe in declaring ſuch perillous times as ſhould be under the Goſpel alſo, [f] *Matth.* 10. 21. and verſ. 35, 36. And his counſel *to be wiſe as Serpents, and harmleſs as Doves,* and *to beware of men* (there verſ. 16. and 17.) agrees well with our Prophets caution here, not to truſt in any of them. By the enumeration of theſe ſeveral inſtances is made good what was ſaid, verſ. 2. *the good man is periſhed out of the Earth, and there is none upright among men,* and that may ſeem ſufficient for the connexion between theſe and the preceding words. Yet others (not unfitly) make theſe words to follow, as a more full explication of that perplexity, which verſ. 4. he ſaid ſhould be upon or among them, *viz.* that ſo great it ſhould be, as ſhould make them forget all bonds of relation, all duties owing from one to another, and every one ſhifting for themſelves, and looking after their own concerns and ſafety, take no care of, nor ſhew any reſpect to thoſe, whom they owed moſt to, but ſo behave themſelves towards them, as if they were ſtrangers and enemies, ſo that there was need of cautioning them that would be ſafe, not to put confidence in any of them. (What ſome would have this caution to import, that they ſhould not truſt or put confidence in their falſe Prophets, [g] *who by fair ſpeeches would deceive them, and with feigned words make marchandiſe of them,* may by way of inference be accommodated, *viz.* [h] If the neareſt relations ſhall not be faithful, much leſs will it be ſafe to put truſt in thoſe whoſe end is to deceive; but is not that which the Letter ſeems to aim at.)

v. 7. ***Therefore will I look unto the Lord: I will wait for the God of my ſalvation: my God will hear me.***

Therefore will I look unto the Lord, &c.] The times being ſo corrupt, and ſuch danger from all ſorts of men, no fidelity in, no ſecurity from, even thoſe who ought to be a mans greateſt helps, and ſupports, what ſhall a man do? whither ſhall he betake himſelf for refuge? The Prophet ſpeaking as of himſelf, in the perſon of any [i] godly and prudent man, or of the true [k] Iſrael, or Gods People, or *Jeruſalem,* or in the [l] perſon of that Nation in captivity, leads by his example the way, and ſhews that God alone is to be truſted on in ſuch times of difficulty, who is a rock of Salvation, a ſure refuge, and in his due time will not fail to hear and anſwer them, who wait on him, as ſhall be beſt for them; he will not fail or fruſtrate their expectations, they ſhall not in vain rely on him.

The Prophet having hitherto denounced judgments now (according to the cuſtom of the Prophets) [m] draws towards his concluſion with conſolatory words and promiſes.

v. 8. ***¶ Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord*** ſhall be ***a light unto me.***

d *Eccleſ.* 10. 20. e *Ar. Mont. See Chr. à Caſtro.* f *Mar.* 13. 12. *Luk.* 21. 16. *Compare* 2 *Tim.* 3. 1, 2, 3. *&c.* g *Rom.* 16. 18. 2. *Pet.* 2, 3. h *Lyra. See Chr. à Caſtro. Ribera, Pelic.* i *Druſ. Grot.* k *R. D. Kimchi.* l *R. Tanch.* m *K. Kimchi.*

v. 9. *I will*

v. 9. *I will bear the indignation of the Lord, becauſe I have ſinned againſt him: until he plead my cauſe, and execute judgment for me: he will bring me forth to the light*, and *I ſhall behold his righteouſneſs.*

Rejoice not againſt me O mine enemy, &c.] It will eaſily be conceived that the Prophet here ſpeaks in the perſon of the Church, or Nation of the Jews, looking on her ſelf, as now under hard preſſures, and in that captivity under the hand of her enemies, which the Prophets had foretold, and bid her to expect; and in that regard comparing her ſelf to a poor, diſtreſſed dejected woman, and her enemies to a proud, imperious, inſolent dame, inſulting over her, as quite caſt off, and given up irrecoverably to deſtruction, and deſtitute of all hope. Who is her enemy that ſhe ſpeaks to? Babylon, ſay [n] many, more particularly, [o] which led her captive, and triumphed over her. Others underſtand it rather of *Idumæa*, or the Edomites, who are every where ſet forth as the moſt inveterate enemies of Iſrael, that had [p] a perpetual hatred againſt them. And though they themſelves were not able to do them ſo much miſchief as others, yet they made it up in ſpite, and when ever any calamity befell them, rejoiced greatly at it, and inſulted over them, and did the beſt they could to help againſt them. *Obad.* ver. 10, 11, &c. That both of theſe may be well here joined under that title, may appear by what is ſaid reſpecting both of them, *Pſal.* 137. 7, 8. Nor will it be inconvenient to take in with them any other that did ſhew like hatred to the Jews at that time, and rejoiced at their calamity, all thoſe her enemies, whoſe behavior towards her is deſcribed, *Lam.* 2. 16, 17.

Some of the Jews will have particularly to be meant [q] *Rome*, or the *Romans* (whom they uſually call *Edomites*, and under that name comprehend other Chriſtians) whom they look on as their [r] greateſt enemies, and expect and pray for their deſtruction more earneſtly than for that of the Mahometans or any other, and have much leſs kindneſs for. But there is more than expreſſion of their hatred to them in this their interpretation, for from this granted they would make an argument to perſwade, that the Meſſiah is not yet come: at whoſe coming they expect that theſe their enemies ſhall be totally deſtroyed. That which ſhe ſaith to her enemy is, *Rejoice not againſt me*? &c. She repreſſeth the enemies taunts, and takes comfort to her ſelf from her aſſurance that things ſhall not alwaies continue in that condition with either of them, as they now are, but there ſhall be a change, to her for better, by the mercy of God to whom ſhe will turn by repentance, and ſteadfaſtly cleave, and to her inſulting enemy, who contemned God, and deſpitefully uſed his People for the worſe, by his Juſtice in due time exſerting it ſelf, though for a while conniving at them, or making uſe of them for the correction of his children, and bringing about his ends for his own glory, not to give them cauſe of boaſting of themſelves, and their own might. Of ſuch Gods method in correcting his People, and taking vengeance on thoſe, whom he makes uſe of as his inſtruments for that end, when they grow proud and inſolent, ſee *Iſaiah.* 10. 5, 12, &c. and c. 33. v. 1. *Jer.* 30. 8, 10, &c. and other like places. As for her ſelf ſhe ſaith, *when I fall I ſhall ariſe*, [s] when, if, or though, I fall from my dignity, be deprived of power, or fall into calamity, I ſhall by Gods help be reſtored and raiſed again.

I ſhall ariſe] The word is of the preterperfect tenſe, and word for word ſignifies, *I have riſen*, to ſhew the certainty which ſhe hath of it, [t] according to the uſual expreſſion of the Prophetical ſtyle, ſpeaking of thoſe things, which by vertue of Gods promiſe or word are to be expected, as of things already done or come to paſs. This is the uſual and received expoſition; but there is among the Jews [u] one, who thinks it more convenient to to take the words, *I have fallen and I have riſen*, as they are in the form, ſo in the ſignification of the preterperfect tenſe, thus, *Rejoice not againſt me, O mine Enemy, becauſe* of my captivity, in which I now am, as thinking that I ſhall not come out of it any more, ſeeing the wrath of God is kindled againſt me, for behold I have formerly many times fallen into captivity, as in *Egypt* and *Babylon*, and have riſen or recovered from thoſe falls, and returned from thoſe captivities, and ſo ſhall it now be, That although I ſit in darkneſs, the Lord ſhall be a light unto me, and after this darkſome night ſhall raiſe (to me,) a bright light, as at other times it hath been, becauſe this my fall hath not been a thing that hath come by chance, but by the Providence of God for puniſhment of my ſins, to which is a determined time, and therefore when I ariſe he will redeem me. 'Tis true, that I do, in this my captivity, bear the indignation of the Lord, becauſe I have ſinned againſt him, but this is not to be perpetual, but till he hath pleaded with me his controverſy, and inflicted on me that puniſhment which I ought to bear according to mine iniquities. And ſo likewiſe is to be underſtood, *and execute my judgment*, i. e. that judgment which it was due to execute on me. And when

n *R. Salom. Hierom. and many others.* o *Jer.* 50. 11. p *Ezek.* 35. 5. q *See Vatab. Edit.* 40 & 80. r *D. Kimchi, and eſpecially Abarbinel, of whoſe opinion ſee alſo on Chap.* 5. 5, 6. ſ *R. Tanch.* t *R. D. Kimchi.* u *Abarb.*

he

he hath made an end of doing this, then ſhall he bring me forth to the light, from the darkneſs of my captivity, and then *ſhall I behold his righteouſneſs, viz.* the righteouſneſs and mercies that he will exerciſe towards me. To this purpoſe he. But though a convenient meaning might be made of the words by interpreting thoſe words in the preterperfect tenſe, and from help formerly afforded from God, faithful penitents may have aſſurance upon unfeigned repentance of finding the like again, when any calamities befall them, and they may to that purpoſe make uſe of theſe words on occaſion: yet we cannot here go along with that Doctor in as much as he ſeems to drive at a falſe end, (as we have already ſaid on this preſent verſe) and taking the deliverance from the Babyloniſh captivity, which ſeems here particularly intended, only by the way, looks for the completion of this Prophecy by a deliverance and reſtauration from the captivity or exile, that they are now ſince Chriſts time under, by a deſtruction of the *Romans* or *Edomites*, as he calls them (as we ſaid) which he hath not from theſe words any ground to expect.

When I ſit in darkneſs, &c.] Darkneſs is often put in Scripture to ſignify adverſity, miſery, calamity or trouble, as on the contrary light, for proſperity, joy and happineſs. [x] Here the unhappy condition of captivity may ſeem called, and compared to, darkneſs, by reaſon of the withdrawing of Gods Providence, or its ſeeming to be intercepted, in compariſon of what appears of it in the time of Salvation, [y] although it in it ſelf be ſtill remaining, and ſhall, that darkneſs being diſpelled, again with much luſtre ſhew it ſelf to the comfort of the penitent and patient ſufferer. The Lord, who now ſeeming to be withdrawn from him hath left him as in darkneſs, ſhall again lift up the light of his countenance upon him, and be a light and comfort unto him. In aſſurance of this ſhe ſaith, *I will bear the Indignation of the Lord*, i. e. [z] ſhe will patiently bear the puniſhment, that he hath ſeen fit to inflict on her, as being ſenſible that ſhe hath juſtly deſerved it, (ſaying, *becauſe I have ſinned againſt him*,) and will expect, till being reconciled to her, he ſhall *plead her cauſe, and execute Judgment* for her ſake on her Enemy, who being by God made an inſtrument for correcting her, inſulted over her, as if ſhe were worſe than her ſelf, and uſed the occaſion put into her hand to wreak her own ſpite, not to execute Gods command. When he hath thus performed his whole work of chaſtiſement upon her, then will he return in mercy to her, *bring her forth to light*, reſtore to her comfort, and the joy of his Salvation, and ſhe *ſhall behold his righteouſneſs*, which he will exerciſe toward her in delivering her, and recompenſing vengeance on her enemy, * or his goodneſs, loving kindneſs, and faithfulneſs, the word including all. Having thus declared her own condition, and what ſhe aſſures her ſelf of, ſhe proceeds to declare what her enemy is to expect.

v. 10. ***Then ſhe that is mine enemy ſhall ſee it, and ſhame ſhall cover her which ſayd unto me, Where is the Lord thy God? mine eies ſhall behold her: now ſhall ſhe be troden down as the mire of the ſtreets.***

Then ſhe that is mine enemy ſhall ſee it, *and ſhame ſhall cover her which ſaid*, &c.] She that now [a] inſults over me, as if I were utterly forſaken and caſt off by God, and derides me for ſtill putting my truſt in him, who ſhe thinks either cannot or will not deliver me, ſeeing the good hand of God upon me, in my gracious reſtauration, ſhall in that ſtrange alteration, which shee ſhall ſee in things concerning me contrary to her deſire, whereby the Lord will approve himſelf ſtill my God; have enough to cover her with ſhame, by being fruſtrated in her expectation, but much more from what ſhall befal her ſelf: for from the height of her pride ſhall ſhe be caſt down into the loweſt and baſeſt condition, to be even trod down and trampled upon with all contempt, as the very dirt and mire of the ſtreets. And whereas now shee cannot pleaſe her eies more with any thing than her looking on my miſery, then, on the contrary *ſhall my eies behold* and look on *her* in her deſpicable condition, to their full ſatisfaction. See the like uſe of the word, *Pſal.* 54. ult. and 59. 10. and *Micah* 4. 11. The word rendred *ſhe ſhall ſee*, as taking it for the third perſon future feminine, others take for the ſecond maſculine, as likewiſe the following verb, and thus render the words, as in the Margin, *and thou wilt ſee her that is mine enemy, and cover her with ſhame.* But the former is the more received interpretation, and there is no reaſon to depart from it.

This Prophecy, if applied to *Babylon* and the *Chaldeans*, was then fulfilled, when *Babylon* was taken, and their Empire deſtroyed by the *Medes* and *Perſians*, *Dan.* 5. 30, 31. and it is [b] obſervable, that that great turn of their fortune was made in that very night, when *Belſhazzar* with his Nobles did inſult a freſh, and lifted up themſelves a-

x *R. Tanch.* y *Compare Lev.* 25. 44. z *R. Tanch. and* 42. 10. *and Mat.* 27. 43. b *Tarn.* * *Druſ. R. Tanch.* a *See the like Taunts Pſal.* 22. 7, 8.

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againſt God, and his People that truſted in him alone, and praiſed their own Gods of gold and ſilver, *&c.* as 'tis in that Chapter verſ. 2, 3, 4. [c] They that apply it to the *Idumeans*, look on it as made good, either when they were taken alſo by the *Chaldeans*, not many years after *Jeruſalem*, or after the return of the Jews, when they were overthrown by the *Maccabees*, Lib. 1. chap. 5. 3, *&c.* Of deſtruction threatned to them, ſee *Jeremy* 49. 7, *&c.*

Some of the Jews (as we have intimated) would have us look on it as a Prophecy not yet fulfilled, but hereafter by the deſtruction of the *Romans*, by whom they were ſince carried out of their Country, and ſuch, under whom they are ſtill thence detained, to be fulfilled. By their falſe principles on which they go, they are neceſſitated ſo to do: their Anceſtors having denied and rejected Chriſt when he came, and God having rejected them ſo long ſince for it, which they are reſolved not to acknowledg, but to perſiſt ſtill in like obſtinacy, they have nothing to pretend as a color for it, but that thoſe Prophecies of a temporal deliverance from the hands of all their enemies to be wrought (as they would have it) by the Meſſiah are not yet made good. And theſe enemies they will have particularly to be the *Romans*, (on whom they beſtow the name of *Edomites*) and ſo paſſing over the Babyloniſh captivity, before which our Prophet ſpake theſe things, and their reſtauration from it, (of which he plainly propheſied that, which was by what fell out in their carrying to *Babylon*, and the deſtruction both of their other enemies that then inſulted over them, and of *Babylon* it ſelf afterward, and their reſtoring to their own Country again, evidently and ſignally made good;) fix new times, and uncertain periods, that ſo they may ſtill foſter their error, and keep up their poſterity in a vain hope of having thoſe, and the like Prophecies (which have long ſince been according to the true intent made good) yet fulfilled according to their own groundleſs deſires, as they have kept themſelves for many hundreds of years paſt.

To this purpoſe is it what a [d] Doctor of great note among them expreſly ſaith, that the enemy here ſpoken of, and bidden not to rejoyce is *Rome the wicked*, under whoſe power their captivity had been prolonged above a thouſand years (when he wrote this, and ſome hundreds of years are paſt ſince.) This I particularly take notice of, becauſe the name *Rome* is here in ſome Editions of that Author left out, and in a Manuſcript ſo blotted out as yet to appear, by order it ſeems of the Inquiſitors. Although by the Epithet, which is left behind, *viz.* the *wicked*, is ſufficiently underſtood what they mean, to warn ſuch as look into the Jewiſh writers, that they do conſult ſeveral Editions or Manuſcript Copies, if they have them at hand, if they would ſee what the Jewiſh writers ſay in ſuch places, where they meddle with Chriſtians. By the ſame means is it, I ſuppoſe, that in another of their Commentators, *R. Salomo Jarchi*, in ſome Copies manuſcript and printed is put, *mine enemy*, i. e. *Babel* and *Rome*, but in others is put [e] *Babel* and *Perſia*, in others [f] *Aram.* In this Digreſſion it may likewiſe be obſerved, that in ſome editions of the Chaldee Paraphraſe is here put, [g] *Rome mine enemy*, though in other Editions the name *Rome* is not found. And it may well (according to the conjecture of a learned [h] man) be thought to have by ſome latter Jews been put in, for adding authority to their opinion. For if *Jonathan*, the Author of the Paraphraſe on this, and the other Prophets were ſo ancient, as he is taken to be, it is not probable that was ever put in by himſelf, though in thoſe Paraphraſes of other Books, which were not ſo ancient, it be no wonder to ſee ſuch gloſſes of their own, agreeable to their own opinions, put in.

v. 11. In *the day that thy walls are to be built*, in *that day ſhall the decree be far removed.*

v. 12. In *that day alſo he ſhall come even to thee from Aſſyria, and* from *the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and* from *mountain to mountain.*

v. 13. *Notwithſtanding the land ſhall be deſolate, becauſe of them that dwell therein; for the fruit of their doings.*

In the day that thy walls are to be built, &c.] That there is no ſmall difficulty in this and the following verſe, appears by the irreconcilably different expoſitions which are by Interpreters given of them, in reſpect both to the perſon ſpoken to, and the things which are ſpoken concerning that perſon. As to the perſon pointed to by the word or pronoun *thy*, on ſtating of which much depends the underſtanding of what is either promiſed, or threatned, ſome will have to be meant *Jeruſalem*, or the Nation of the Jews, Gods Church or People; Others, on the contrary, the inſulting enemy before mentioned, who ever ſhe be. If *Jeru-*

c *Ch. à Caſtro, Menoch. Tirin.* d *R. D. Kimchi.* e *Edit. Buxt.* f *Laſt Venice edit. fol.* g *Ed. Venet. Bomberg.* h *Pet. à Fig. Of divers things foiſted into the text of the Targum, (or Chaldee Paraphraſe) or altered in it, ſee Buxt. L. x. in* תלם & רומ' & שבש.

ſalem or the People of the Jews be meant, then will it be a promiſe of good to them, which according to [i] ſome will be to this purpoſe. In the day that the Lord ſhall again build up thy walls, (or, there ſhall be a day wherein thy walls ſhall be built up and) in that day ſhall the decree be far removed (or, [k] that day ſhall far remove the decree) *i. e.* ſay [l] ſome, the decrees and exactions of thy enemies whereby they exacted tribute of thee, or tyrannically ruled over thee, and oppreſſed thee: or as [m] others, the decree made for hindring thee to be rebuilded, *viz.* the decree made by *Artaxerxes*, *Ezra* 4. 21. theſe ſhall be no longer in force againſt thee, but thou ſhalt be freed from them, and enjoy thy liberty. [n] Others, the decree ſhall be far extended or go far abroad, *i. e.* the decree of puniſhment to be brought on thine enemies. *In that day alſo he ſhall come unto thee*, &c. *i. e.* ſay [o] ſome, *he*, *i. e.* any of thy diſperſed, captive, exile children that ſhall be in any of the places after named, ſhall come home and return unto thee: [p] others, there ſhall be, that ſhall come unto thee from all thoſe parts, *viz.* ſuch ſhall be the glory of *Jeruſalem* again after her reſtauration, that [q] many of all Nations ſhall flock unto it. Not far from this is that expoſition of [r] ſome Jews, That day ſhall certainly be, and in it ſhall be ſubject unto thee the inhabitants of thoſe Nations, [*i. e.* I ſuppoſe ſuch of them as ſhall joyn themſelves to the Jews, and joyn with them in ſerving their God, not as if all thoſe Nations ſhould be ſubjected to them.] This reſtauration of *Jeruſalem* (as is by [ſ] ſome obſerved) was made good, and the Prophecy corporally and typically fulfilled after the ſeventy years of the Babylonish captivity, [t] when the Jews had liberty again to return to their Country, and build their City and Temple: but ſpiritually and principally, when the Kingdom of Chriſt was after his coming ſpread through the whole Earth, and the decree went forth far abroad, *i. e.* the doctrine of the Goſpel; that decree mentioned, *Pſalm.* 2. 7, 8. by vertue of which, he was to have the *heathen given him for his inheritance, and the uttermoſt parts of the Earth for his poſſeſſion*, and by the Doctrine of the Kingdom they were to be called in to him from all parts. Surely that this higher manner of the fulfilling this Prophecy, by building the ſpiritual *Jeruſalem* *i. e.* the Church of Chriſt, may well be attended to, and chiefly looked on by Chriſtians, and ſo compared with what is ſaid, *Amos* 9. 11, &c. *that God would raiſe up the Tabernacle of David which was fallen, and cloſe up the breaches thereof*, &c. and ſo applied as that is, *Acts* 15. 16, 17. is not to be controverted: but we rather at preſent look after the plain literal fulfilling of it, which it long ſince ſo fully had, that we may on good grounds ſay, that the Jews in vain and without reaſon look for it as yet to come.

If the word יִרְחַק *yirchak* ſignify *to go far abroad*, and *be divulged*, as we have ſeen [u] ſome to interpret it (though [x] others queſtion it, becauſe it more uſually ſignifies *to be removed*, or *put far off*) then might it, being applied to the decree of *Cyrus*, *Ezra* 1. or of *Darius*, *Ezra* 6. be expounded thus, Then ſhall the decree for thy reſtauration be ſent or promulged far and wide, and by vertue thereof thy children from all thoſe parts, where they are captives, ſhall come unto thee, though literally underſtood, and not only of the promulging of the Goſpel, according to that expoſition formerly given.

Again, it may be conſidered whether, by the decree, may not be underſtood, the decree of God by his Prophets denounced, concerning the deſtruction of *Jeruſalem*, the captivity of the Jews, and the laying their Land deſolate for their evil doings, and ſo the promiſe to be, that when God in mercy ſhall ſee time to reſtore again *Jeruſalem*, that then the decree ſhall ceaſe, be as it were laid aſide and reverſed, and then ſhall her exile children come again to her from all parts, though their Land, mean while, by vertue of that decree *ſhall be deſolate*, &c.

By the *decree*, [y] ſome who more ſpiritually interpret the words, underſtand humans Laws and Traditions contrary to God, which ſhall give place to God's, and be removed to make way for that, and that then diverſe of all Nations ſhall come in unto the Lord. Theſe waies of expounding the words are there, if they be looked on as ſpoken to and of *Jeruſalem*, as our Tranſlators by citing in the Margin, *Amos* 9. 11. ſeem to do, and not without good reaſon. But others, as we ſaid, will have them directed to the enemy, and then is there farther variety of expoſitions. [z] Some by the enemy meaning *Babylon* or the *Chaldeans*, and thus giving the meaning, it will be a day, *i. e.* a long day, or long time e're thy ruins ſhall be repaired: In that day of thy being troden under, the power of ſending abroad decrees among the Nations * ſhall be far from thee, (according to that expreſſion, *Nahum.* 2. 13.) *In that day he*, i. e. Cyrus *ſhall come unto thee from Aſſyria*, and to thy fenced Cities, and ſhall ſubject to himſelf the places, or Regions here deſcribed.

i *R. Tanch. Vulg. Lat.* k *Calvin and Schindler.* l *Chal. Paraph. Ab. Ezra, and R. Tanch.* m *Chr. à Caſtro.* n *Lud. de Dieu.* o *Id. and Chal. Paraph.* p *Calvin.* q *See Chap.* 4. 1, 2. r *R. Tanch.* ſ *Turnov.* t *See Ezra* 1. *and Neh.* 3. u *L. de Dieu, Turn.* x *Calv.* y *Pelican.* z *Grot.* * *Vat. Thy Tribute ſhall be far removed, or denied thee.*

And

And the Land, i. e. *Chaldea, ſhall be deſolate* with it's inhabitants, becauſe of their many impieties and ſlaughters, and rapins, by them formerly committed. This ſenſe is given by a great learned * man, but ſeems ſomewhat harſh. [a] Others taking the words as referred more generally to the enemy, (without particular deſigning who is meant) thus, At that very time, when thou ſhalt eſtabliſh thy Kingdom, and riſe up with all thy might againſt me, the decree of God ſhall be far and wide extended, and his judgment ſhall come on thee, who haſt ſo contumeliouſly uſed me, from *Aſſyria*, &c. *i. e.* from one Nation to another, till all mine Enemies be deſtroyed. A learned [b] Jew, likewiſe taking it as ſpoken to the Enemy in that large ſenſe, looks on it as a threatning from the Jewiſh Nation to them, that ſhe ſhall be revenged on them for their inſulting over her, and ſaith that the meaning may be, At the time that you ſhall think to plaiſter or make up your buildings, the decree of God ſhall be far removed from you, concerning it, *i. e.* he ſhall determine the contrary. That day ſhall certainly be e're long, and ſhall (appear made good) in the Countries here named, by their being taken by *Nebuchadnezzar*, or afterwards: *Aſſur or Aſſyria* being in the firſt place named as *Iſraels* Enemy, that at that time prevailed over them, and led them captives, *&c.*

Others of the Jews, who look on the words as directed to the Enemy, more plainly ſpeak out their mind, that by the Enemy they mean the Romans or Chriſtians: ſo [c] one of them therefore, ſpeaking concerning the Enemy, he ſaith, In the day that thou thinkeſt to build up thy walls with the ſpoils of *Iſrael*, when thou ſhalt come with *Gog* and *Magog* into the Land of *Iſrael*, in that day ſhall the decree be far removed, *i. e.* that day ſhall be to thee to the contrary, and thy decree, which thou determineſt over the Nations, and *Iſrael*, which thou ruleſt over, ſhall be far removed. *That day ſhall come even to thee*, That day of the ſalvation of *Iſrael* is a day of the Lord, and to thee, the Enemy ſhall come to deſtroy thee, *from Aſſur*, &c. *and the Land ſhall be deſolate*, viz. the Land of the People [d] *with them that dwell therein.* [e] Another thus expounds it, that the ſons of *Edom, i.e.* the company of Chriſtians ſhall come up to conquer *Jeruſalem*, which, ſince *Titus* deſtroyed it, had been in their hands, and was taken from them by the Iſmaelites, or Mahometans. The Kingdom of *Edom* (ſaith he) ſhall go up thither to build their walls; but the matter ſhall not ſucceed according to their thoughts, for in that day the decree ſhall be far removed, that is to ſay, The decree which was in their hands, *i. e.* the cuſtom, of taking it as at other times they had done: and how that decree ſhall come to be removed (or altered) he ſheweth, ſaying, *that is a day and it ſhall come unto thee*, *i. e.* that is a day, a peculiar ſignal day, a day unto the Lord, and to thee, O Enemy, ſhall it come, even to thy neck ſhall it reach. And ſo he mentions that againſt the Kingdom of *Rome* ſhall come the Kingdoms of *Aſſyria*, and of the ſons of the Eaſt, that is it which he ſays from *Aſſyria* and the fortified [f] Cities, which he ſuppoſes to be *Chaleath* and *Chabor*, by the River *Gozan*, and the Cities of the Medes, of which *Joſeph Ben-Gorion* ſaies, that the People of them *Alexander* the Macedonian did ſhut up within the Mountains that they ſhould not come forth. Theſe, the Prophet ſaith ſhall now come forth againſt this Enemy, and by ſaying from מצור *Matſor*, or the fortreſs even to the River, he intimates that the ten Tribes alſo which were then in reſtraint and captivity, ſhall come againſt them, and the other People which are in the North-Eaſt even to the River, *viz. Euphrates*, which is between *Jeruſalem* and *Babel* ſhall all come up againſt them.

And becauſe the Chriſtians ſhall ſome remain in Ships on the Sea near the Land of *Iſrael*, and others be on the Land, therefore he firſt reckons up the People that ſhall come againſt them by Land, *from Aſſyria, and from the fortified Cities, and from the fortreſs*, and then propheſies that there ſhall come againſt them, that are on the Sea, ſtrong Nations alſo by Sea, which is that which he ſaith, *and from Sea, i. e.* on the Sea ſhall they come from Sea, and then *from Mountain to Mountain*, as much as to ſay, alſo of the Inhabitants of the Mountains ſhall come againſt them: and ſo in fine, the Land of *Iſrael* in which the War ſhall be, and multitude of People ſhall be gathered together, *ſhall be deſolate, becauſe of them that dwell therein, viz.* thoſe Nations which live in it for making War one with another; and all this ſhall be for the fruit of their doings, by which they did evil to *Iſrael*. And whereas the [g] Chaldee Paraphraſt interprets it of the Land of the Nations, that that ſhould be deſolate by reaſon of the ſlaughter and deſtruction of the Inhabitants, that alſo, ſaies he, is true.

Thus have we from him a long ſtory as punctually told us, as if he had with his eies ſeen it already acted, and as confidently affirmed as if his expoſition were as authentick as the text it ſelf, and had been dictated to him by the ſame ſpirit, as the words thereof were to *Micah*: but ſuch is it as the words afford no ground for. Conſider when *Micah* propheſied, and what happened after, of the taking of

* *Grot.* a *Bren.* b *R. Tanch.* c *R. D. Kimchi.* d עיר. e *Abarb.* f 2 *Kings* 17. 6. g *In the Copies that we have there is no ſuch thing expreſt.*

Jeruſalem, and the captivity of the Jews, and their reſtauration, and coming from all parts again to *Jeruſalem*, after the Land had for ſeventy years been deſolate for their ſins; and that if there be any thing beyond this in an higher ſenſe to be looked after, it was fully made good in the ſetting up the Church, the Kingdom of Chriſt, and by ſo many Nations being called into it by the preaching of the Goſpell; and it will eaſily appear that this Prophecy hath in the utmoſt extent of it been long ſince ſo fulfilled, as that theſe Jews looking for a farther completion of it, by freeing them, in ſuch a way as they fancy, from their preſent condition, will (as we before intimated) evidently appear to proceed only out of obſtinacy to maintain and make good their groundleſs ſuppoſition, that the promiſed Meſſiah is not yet come, but yet to be expected as a temporal Saviour, whoſe Kingdom ſhould be of this World.

Beſide theſe waies of expounding, ſome taking the words as directed to *Jeruſalem*, or the Nation, or Church of the Jews, others to their Enemies, there is yet another, which ſeems to part them between them, given by one of their ancienter Commentators, viz. *R. Salomo Jarchi*, who taking the firſt words as referred to the Enemy, which ſaid, Where is now thy God? as if ſhe alſo ſaid to *Jeruſalem*, The day wherein thy walls ſhould be built, which thou expecteſt, the decree of that day is far removed, *i. e.* the time of it ſhall be prolonged, it ſhall never come: then makes the following to be the Prophets anſwer to this purpoſe, That day which you mock at, ſaying it is loſt, it is come to nothing, is a day reſerved, and kept with God, and ſhall not be fruſtrated, and ſhall come even to thee, O Enemy, to waſt (or deſtroy thee) from *Aſſur*, which was the firſt, or chief of thoſe that did us miſchief, and the fortified Cities, *i. e.* and unto the fortified Cities, which *Jonathan* the Paraphraſt calls *Churmani* the great; (perhaps *Armenia*) and the ſtrong City or fortreſs is *Rome*, as he ſaith, *who will bring me into the City*, *Pſalm.* 9. 9. and 108. 10. and they ſay in the *Midraſh* of *Elleh haddebarim Rabba*, i. e. the great allegorical expoſition of *Deuteronomy*,) that is *Rome*, &c. [g] This we give at large out of a Manuſcript Copy, becauſe in the ordinary printed Copies, both the name of *Rome* and other words are wanting. *And the Land ſhall be deſolate, i. e.* (ſaies he) the Land of the Nations.

It may ſeem tedious that we have reckoned up all theſe waies of expounding theſe words; but perhaps it was neceſſary, leſt any finding any of them omitted might ſuſpect that it had in it ſomething appoſite, or of moment for underſtanding the Text, which was not taken notice of.

Having now the chief of ſuch Interpretations as are given, any may uſe his own judgment, and I ſuppoſe none will ſeem plainer, and more agreeable to the words, than the firſt, taking the words as ſpoken of, or to *Jeruſalem*, or the Nation, or Church of the Jews, that to her is promiſed, that there ſhould be a day, wherein her walls ſhould be built, and in that day her exile children ſhould come again to her from ſeveral places of their diſperſion; though it ſhould not be till after the Land, for the evil of their doings, ſhould be deſolate, and they be removed from it; before the making good of this gracious promiſe, that judgment or puniſhment afore threatned ſhould take place for chaſtiſement of them for their ſins. The particle ו V rendred *notwithſtanding*, by it ſelf ſignifies ſimply *and*: but according as the words, among which it is placed, be conſtrued or underſtood, will have other meaning, as here according to our Tranſlation, *notwithſtanding*, *i. e.* though theſe things be promiſed, yet before they come to paſs, *the Land ſhall be deſolate*, &c. or, theſe things ſhall be, though the Land be made deſolate, or as in the Margin, *after that the Land hath been deſolate* theſe things ſhall be.

As for the places named in the 12*th* verſe, there is no ſmall difference in aſſigning them, Interpreters according to their expoſition of the other words, ſeeking to fit them to it. [h] They that look on the words as a promiſe of an happy reſtauration of the Jews, take them as a deſcription of thoſe places in or about *Aſſyria*, and beyond it, where they were detained, and from whence they ſhould return; whether מצור *Matſor* be taken for the name of a place, or for any fortified City, and the whole Country to be denoted, both that of it which was about it's Rivers, and on or about it's Mountains, or [i] elſe a deſcription of the Land to which they ſhould return to poſſeſs it, by all its borders, both for length and breadth; there being in both theſe Countries, [k] places to which the words may be applied. [l] They that look on them as a threatning deſtruction to *Babylon* or the *Chaldeans*, take them as a deſcription of thoſe places and Countries, which *Cyrus* King of *Perſia* ſhould ſubdue, and take from the *Chaldeans*, by the *ſtrong Cities* underſtanding *Babylon*, *Borſippa*, and other like; by *the River*, *Euphrates*; by *from Sea to Sea*, from the Perſian Gulfe to the Syrian, or that part of the Mediterranean Sea; by *from Mountain to Mountain*, from mount *Taurus* to mount *Carmel*. [m] Others look on them as a deſcription of the Countries of thoſe Enemies of the Jews, which bordered on their Land, as

h *R. Tanch.* i *Tarn.* k *See Deut.* 11. 24 *Ezech.* 47. 13, *&c. Joel* 2. 20. l *Grot.* m *See R. Tanch. and R. D. Kimchi.*

Egypt

Egypt (deſigned by the words *from Sea to Sea*) and the *Idumeans* (or *Edom*) *Moabites* and *Ammonites* denoted by *from Mountain to Mountain, i. e.* mount *Hor*, about which theſe Countries did ly, which *Nebuchadnezzar* ſhould alſo take. According to theſe and the like grounds, do they appropriate the deſcriptions here given to different places. All that we can ſay is, that without doubt, when theſe words were ſpoken it was well underſtood what places were meant by the deſcriptions given of them; but now ſo long after, whatſoever can be ſaid, is but by conjecture, and cannot be certainly affirmed, ſo as to conclude for one opinion, to the ſilencing and taking away pretence of probability from all others.

Having been thus long on theſe words, we ſhall not diſmiſs them without taking notice of what is ſaid in the Dutch Annotations (as tranſlated into Engliſh on the 13. verſe.) *viz.* that by *the Land* they rendring it, *this Land*, is to be underſtood the land of *Canaan*, and what is ſaid, *it ſhall become a deſolation*, this happened firſt in the time of the Babylonian devaſtation, and afterwards in the time of the New Teſtament, and continueth ſo to this very day. In this Note ſeems to be ſome confuſion, for it ſeems to make theſe two deſolations, *viz.* that occaſioned by the *Babylonians*, ſo many years before Chriſt, and that by the *Romans*, after Chriſt, to be one continued deſolation, or both in this one Prophecy to be propheſied of, whereas the long diſtance of time, and the reſtauration of *Jeruſalem* after the firſt devaſtation, and the condition of the Jews coming between, ſhews them to be of different and diſtinct conſideration as to the letter of what was ſpoken, though what was ſpoken of one, may in another ſenſe be applicable to the other.

Again, what *Druſius* ſaith, that by ſome the 11, and 12. verſes are underſtood as of denuntiation of puniſhment to his people for their ſins, and then v. 13. is to be underſtood of *Iſrael*; I know not by whom it is, or how made out. I ſuppoſe they muſt then underſtand the words as ſpoken of the Jews or Iſraelites, In the day that thou thinkeſt to build up thy walls and fortify thy ſelf againſt thine Enemies, thy decree (or determined purpoſe) ſhall be far removed, or fruſtrated. In that very day wherein thou thinkeſt to ſecure thy ſelf, ſhall the Enemy from all parts, and into all thy quarters come unto thee, and the Land ſhall be by them made a deſolation, *&c.* The words taken by themſelves might bear this ſenſe, but as here they ſtand conſidering what went before, verſe 8. *&c. When I fall I ſhall ariſe, &c.* expreſſions of aſſurance of comfort and ſalvation[n] and what follows to the ſame purpoſe, verſe the 14. *&c.* to the end of the Chapter; it will appear, that if they be looked on as ſpoken of Gods People, they are conſolatory, and a promiſe of good, though, that thoſe who continue in their wickedneſs may not ſnatch at them, and thence take occaſion to encourage themſelves in evil; it be added, (to ſhew that theſe things ſhall not be made good to them, but upon repentance, and after they have been chaſtiſed for their ſins, according to the Prophecy going before to that purpoſe) *notwithſtanding the Land ſhall be deſolate*, &c. or (this ſhall be) *after the Land hath been deſolate, becauſe of them that dwell therein, for the fruit of their doings.* If they be looked on as comminatory, they will more properly ſeem to belong to the inſulting Enemy, as declaring what ſhall betide her for her pride and inſolency and like behaviour.

v. 14. ¶ *Feed thy People with thy rod, the flock of thine heritage, which dwell ſolitarily* in *the wood, in the midſt of Carmel: let them feed* in *Baſhan and Gilead, as in the daies of old.*

Feed thy People, or as in the Margin, *rule*, &c.] the word being uſed in both ſenſes, the firſt ſimply, the 2d figuratively. A learned[n] Jew notes that theſe words uttered in form of a prayer, are a good promiſe, and declaration (or Prophecy) of what ſhould be, according to the uſual cuſtom of Prophecies, that God would keep them by his Providence. On the contrary it is by [o] another noted on the 69. and 109. *Pſalm*, that the Imprecations and curſes there uſed, are not properly curſes by him wiſhed againſt his Enemies, but rather denuntiations of foretelling of ſuch evils, as God would ſend upon them, which he directed him, as elſewhere other Prophets, in ſuch forms to utter. That which the Prophet either for the People, or in the name of the People asks (and by asking ſhews that God will ſo bring it to paſs) is, *Feed thy People with thy rod.* The word as it more generally ſignifies a rod cut from a tree, to be carried in the hand, ſo is figuratively uſed, ſometimes for a Scepter, ſometimes for a Shepherds ſtaff, with which he guides or directs, and orders his Sheep. And according to his uſing it in driving, ordering, or directing them, is his behavior towards them, expreſſed, (and ſo the behavior of Princes or Governors, who are uſually compared to Shepherds towards the People, or thoſe that are under them,

n *R. Tanchum. And ſee R. D. Kimchi.* o *R. Saadias, or who elſe it is that tranſlated the Pſalms into Arabick, with ſome Notes upon them MS. See note on Hoſ.* 9. 14.

likened to a flock or ſheep.) So in the Arabick tongue, by one [p] that hath a ſmooth, ſoft, or gentle rod, or ſtaff, is expreſſed, one that gently rules and guides his flock; by one that hath [q] a rough and hard ſtaff, one that roughly or harſhly behaves himſelf towards them; according to which *Pſalm.* 2. 9. that which we render, *thou ſhalt break them with a rod of Iron*, is rendred by [r] ſome, *thou ſhalt feel or rule them with an Iron rod*; to expreſs ſevere dealing toward thoſe ſpoken of. Contrary to which is that *Pſalm.* 23. 4. *Thy rod and thy ſtaff, they comfort me.* [s] It is an inſtrument both for direction, and [t] correction, to guide, and to reſtrain, as the Shepherd ſees to be needfull. * And ſo by it here will be meant Gods care over them for their good and preſervation, by directing them to what is good for them, and keeping them from evil, his watchful and peculiar Providence over them, who are called by a note of peculiarity *his People*, the flock of his heritage, as elſewhere, the Lord having taken *Iſrael* to be unto him *a People of inheritance*, *Deut.* 4. 20. and choſen them to be *a ſpecial People unto himſelf above all People that are on the face of the Earth*, Chap. 7. 6. *For the Lords portion is his People, Jacob the lot of his inheritance.* Chap. 32. 9. ſo therefore every where in Scripture called, and owned by him, *viz.* as his People, and ſo alſo *his flock*, *Iſaiah* 40. 11. and *Ezek.* 34. the eighth, and ſeveral other verſes: and ſo *his People, and the Sheep of his Paſture*, *Pſalm.* 100. 3. and ſo our Saviour calls his Church, *his Sheep*, *Joh.* 10. 27. and his flock, *Luk.* 12. 32. Theſe he praies (ſaith *Abarbinel*) that he will feed or govern henceforth with his own rod, and not with the rod of the Enemy, becauſe they are, ſaies he, *the flock of thine heritage.*

Which dwell ſolitarily in the wood, in the midſt of Carmel, &c. Theſe words being conciſe, it hath cauſed diverſity of expoſitions, of which before we give farther account, we may obſerve that the particle *in*, *viz.* in the wood is not expreſſed in the original text, but ſupplied as underſtood: and again concerning *Carmel*, that it is a name of a Mountain. [u] Two Mountains are obſerved to be called by this name, one in the Northern part of *Judea*, near the Sea, in the confines of *Aſſur* and *Zebulum*, of which is mention in the Hiſtory of *Eliſhah*, 1 *King*, 18. 19, 20. and 42. verſ. and in the Hiſtory of *Eliſha*, 2. *Kings* 2. 25. and 4. 25. The other more Southerly in the mid-land near *Hebron* in the lot of the Tribe of *Judah*, of which is mention in the Hiſtory of *Saul*, 1 *Sam.* 15. 12. and in which, it is ſaid that *Nabals* poſſeſſions were, 1 *Sam.* 25. 2. and to this Mountain they refer uſually what is ſpoken by the Prophets, concerning the paſtures of *Carmel*, as *Jer.* 50. 19. *Amos* 1. 2. and here: although, as a learned [w] man obſerves, they may aptly enough be referred to that *Carmel* which *Elijah* did frequent. A learned [x] Jew obſerves that this name was given to the Mountain or place ſo called, as being a place of Fields, and Trees, for that the word doth otherwiſe ſignify a place of Trees, Fruits and Fields (abounding in Corn or Graſs) and therefore is ſo rendred elſewhere a *plentifull* or *fruitful Field*, as *Iſa.* 16. 10. and 29. 17. and 32. 15. and *Jer.* 4. 26. and 48. 33. (ſo in our Tranſlation, for in divers others the name *Carmel* is retained as a proper name.) The name alſo ſignifies *a full green ear of Corn*, as *Levit.* 2. 14. and elſewhere. We may by the way alſo note that the word יער *yaar* rendred *wood*, is alſo elſewhere ſometime joined with this word *Carmel*, as *Iſaiah* 10. 18. *the glory of his wood, and of his Carmel*, which ours render *of his Forreſt and of his fruitfull Field*, and 37. 24. *the Forreſt of his Carmel*, as if in *Carmel* were a wood or forreſt. *Baſhan* alſo and *Gilead* were places noted for plenty and richneſs of paſture; a Land for Cattle, *Numb.* 32. 1. *Deuter.* 32. 14. and elſewhere often. Again we may obſerve that ſeveral [y] Interpreters do differently diſtinguiſh the words, ſome joining the words *in the midſt of Carmel*, with thoſe that go before, others with thoſe that follow. Theſe things being obſerved, we ſhall the better perceive the grounds on which they that give different expoſitions go, and how to diſcern or judg betwixt them.

Amongſt the ſeveral expoſitions we have theſe, firſt, that of the Chaldee Paraphraſt, *Feed thy People with thy word, the People of thine inheritance*, in the Age (or World) *which is to be renewed*; (he means perhaps after their return from captivity) *they ſhall dwell* (or let them dwell) *alone, which were ſolitary in the Wood, and they ſhall dwell* (or let them dwell) *in Carmel, and they ſhall feed* (or let them feed) *in the Land of Mathnan*, i. e. *Baſhan, and Gilead, as in the days of old.* In reference to this, and other expoſitions may be obſerved that it was forepropheſied as a bleſſing, *that Iſrael ſhould dwell alone*, &c. *Numb.* 23. 9. and *Deut.* 33. 28. in ſafety and ſecurity, without dependance on other Nations, or fear from them, or mixture with them. 2*ly*, That of a learned Jewiſh [z] Expoſitor, *which dwell*, i. e. that they may be alone in their Land, and no other People with them. *In the Wood, in the midſt of Carmel, i. e.* Let them dwell in the Wood

[p] لين العصا or ضعيف [q] صلب العصا or شديد *Zamachshari in lib. Aſas.* [r] *Græc. Syr. & Vulg. Lat.* [s] *Nic. Fuller. Concord.* * *R. Tanch.* [t] *Bochart. de Animalibus, p.* 1. *lib.* 2. *c.* 48. [u] *Ibid.* [x] *R. D. Kimchi in dict.* [y] *See Chr. à Caſtro.* [z] *R. D. Kimchi, taking it as by way of promiſe from God that it ſhall be ſo with them.*

as

as in *Carmel*, which is an inhabited place, of Fields, Vine-yards, and Trees; as if he ſhould ſay, they ſhall then dwell (or let them then dwell) confidently or ſecurely in the Wood, which is a place of hurtfull beaſts, and not be afraid of them, as a man that dwelleth in the midſt of *Carmel*, where there is no cauſe of fear, as he ſaith, *Ezck.* 34. 25. *They ſhall dwell ſafely in the wilderneſs and ſleep in the Woods.* 3*dly.* [a] Another of them, *Feed*, them *which dwell ſolitarily* (ſeparated to the ſervice of God, after that the other Nations are cut off) *as* [in] *the Wood* (or Forreſt) *in the midſt of Carmel*; *ſo let them feed in Baſhan and Gilead*, *i. e.* all thoſe other Countries being free to them in their poſſeſſion and occupation, none hindring them, as Woods on the Mountains are free to all that will, to feed, or gather wood in them; ſo let thoſe rich places be free to them. 4*ly.* [b] Another, O Lord our God, *feed thy People* Iſrael with thy Rod and ſtaff, not with the rod of the Enemy, becauſe they are the Sheep of thine heritage, and therefore, them dwelling alone in the Wood, in the midſt of *Carmel*, *feed*, ſo as that theſe Sheep may obtain to dwell ſecurely alone, and no other dwell with them *in their Wood in the midſt of Carmel*, thereby denoting the Land of *Iſrael*, and *Jeruſalem*, becauſe *Carmel* was a place of good Fields and Vineyards, and ſo ſhall the Land of *Iſrael* become again good, fruitful, and green, or floriſhing. *Let them feed in Baſhan and Gilead*, which are Countries on the other ſide of *Jordan*, (*as in the daies of old*) when *Reuben* and *Gad*, and half the Tribe of *Manaſſeh* were in them.

Theſe expoſitions have we from the Jews. Amongſt Chriſtians is yet farther variety. [c] Some to this purpoſe giving the meaning, *Feed thy People*, &c. thoſe which now being ſcattered among ſtrange Nations, the *Chaldeans* and others without any Paſtor or guide, are as if they dwelt ſolitarily in a Wood expoſed to dangers, do thou feed again in the midſt of *Carmel*, and bring back, that they may feed again in *Baſhan* and *Gilead* in their own Countries, *as in the daies of old*, *i. e.* in ſecurity and proſperity under thy protection, as their Fore-fathers did. This much agrees with the Chaldee, and to the ſame ſenſe are the words, as in our Tranſlation read, perſpicuouſly paraphraſed by a learned and famous [d] Biſhop of our Church, *In this mean time*, *viz.* of the deſolation of the Land, *O God take thou care of thy People, Oh do thou feed and govern them by thy gracious protection, lead thou this flock of thine heritage, which now dwell ſolitarily in the wilderneſs of their captivity, into the midſt of thy fruitful paſtures of Carmel, let them feed in the rich Fields of Baſhan and Gilead, as in former times.* Others, though not differing in the ſignification and ſenſe of the words, yet diverſly pointing them, [e] make part of them the words of the Prophet, part the words of God, as if the Prophet having ſaid, *Feed thy People with thy rod*, &c. *which dwell ſolitarily in the wood*, God ſhould anſwer *in the midſt of Carmel* ſhall they feed, and in *Baſhan* and *Gilead*, *i. e.* they ſhall be brought back from their captivity, and poſſeſs their rich Land again, as formerly from their coming to it out of *Egypt*, till their captivity. Or as ſome [f] others, the Prophets words are, *feed thy People*; &c. which now dwell in their captivity, as in a wood, (feed them I ſay) in the midſt of *Carmel*; and Gods anſwer, *they ſhall feed in Baſhan and Gilead*, to the ſame ſenſe that before. [g] Others, feed them dwelling in the wood of their captivity among the *Chaldeans*, as ſecurely as if they were in the midſt of *Carmel*; then adding by way of aſſurance, when thou haſt brought them back they ſhall feed in *Baſhan*, &c. [h] Others, that dwell ſolitarily in the wood, *i. e.* without mingling themſelves with other Nations, that they may ſerve thee alone, *&c.* Theſe all agree in this at leaſt, that they make the firſt words to be the words of the Prophet by way of petition to God, and ſo including a prophecy of what ſhall be accordingly. But there is a learned [i] Commentator, who looks on them all, as the words of the Prophet to *Iſrael*, bidding them, and ſo comforting them with aſſurance that they ſhould, feed their own People, their own Sheep, as they had, for the time of their captivity, fed their Enemies Sheep, ſerved them; but ſhould hereafter be their own men, look in ſafety, ſecurity, and liberty after their own affairs in their own Land. But this expoſition is not ſo agreeable to the words, as that we ſhould forſake that wherein others agree to follow it. However, in this all hitherto agree, that the words contain a Prophecy of the Jews return from captivity to their own Land, and that they ſhould there be in ſecurity under the protection of God, live in plenty and proſperity, and be ſupplied with all things good for them, as Sheep in thoſe rich paſtures under the conduct of a good and carefull Shepherd. [k] Others take other waies, looking on the words as the words of God the Father to Chriſt, bidding him to take care of his Church, and to feed them with Evangelical food: or [l] at leaſt as the words of the Prophet to Chriſt, praying him that he would bring *Iſrael* into his Church, and feed and guide them, though deſtitute of help, like Sheep in Woods. [m] Others, as the words of

a *R. Tanch.* b *Abarb.* c *Pelican. Calvin. Chr. à Caſtro.* &c. d *Biſhop Hall's Par.* e *Ribera.* f *Trin.* g *Chr. à Caſtro.* h *Ibid.* i *Sanct.* k *See Chr. à Caſtro.* l *See Diodat. and Piſc.* m *Jun. Trem.*

God

God to the Paſtors of the Church, Chriſts fellow labourers, preſcribing to them how they ſhould take care of the flock, of which he had made them overſeers, under the Type of the ancient Church. [e] Others, as the words of the Church to Chriſt, the chief Shepherd of the Church, praying him that he would feed his People, *i. e.* his Church ſcattered all abroad upon the Earth, and hated by the children of this World, (with his ſtaff) *i, e.* his word and ſpirit, thoſe his flock of Sheep, as they are often compared, that dwell alone as a ſeparated People, not intermixed with the reſt of the World, with Sects, and Hereticks, (for which reaſon they are alſo often perſecuted and driven into ſolitudes) and yet living in ſafety and confidence againſt all Enemies, and Hell gates under the protection of their Shepherd, &c. But though theſe are pious meanings, yet we look on as more appoſite to our purpoſe, and giving the natural meaning of the words, the former expoſitions, and among them, that [o] Paraphraſe, which as we ſaid, is agreeable to them, as in our Tranſlation read, making the perſons ſpeaking, ſpoken to, and of, the Prophet, God, and the Nation, or at leaſt the Church of the Jews, implying (as we ſaid) a prophecy, or gracious promiſe of return out of captivity to their own Land, and that under the protection of God, taking care of them as his People, his flock and Sheep, they ſhould enjoy all things neceſſary, and conducing to their well being in abundant manner, ſet forth by a ſimilitude of Sheep feeding in thoſe rich Paſtures named. Although withal it cannot be doubted that all theſe good things promiſed to the Jews are in a higher manner made good to the Church of Chriſt, and all faithful believers reſcued from ſin and Satan, and brought back into his Fold; who, as he ſaith, *ſhall be ſaved* under his protection, *and go in and out*, be kept in ſafety and ſecurity, and find paſture, *i. e.* ſpiritual food for their Souls of his word and Sacraments, and all things conducing to their comfort and eternal good. And to this ultimate fulfilling of this Prophecy under Chriſt, doth the Chaldee Paraphraſt ſeem to point, making them as a prayer to God that he would feed his People with his word, in the age that was after to be renewed, as above was ſaid. This Paraphraſe is ſaid to have been compoſed ſome thirty years before Chriſt. This place will be well illuſtrated by comparing it with another, promiſing the ſame bleſſings in very like expreſſions, *Jer.* 50. 17, 18, 19.

v. 15. *According to the daies of thy coming out of the Land of Egypt will I ſhew unto him marvellous things.*

According to the daies of thy coming out of the Land of Egypt, &c.] Theſe words are generally looked on, as ſpoken in the perſon of God, in anſwer to that former petition of the Prophet, *Feed thy People*, &c. aſſuring him that he will ſo do; and that he may not doubt of it through any ſeeming difficulties, puts him in mind of thoſe former great things which he had done for their Fathers in bringing them with his mighty power out of *Eygpt*, with mighty ſigns and wonders. He that could do that, can do this; his power is ſtill the ſame; of that they cannot doubt, and he aſſures them he will do it; though conſidering their forlorn condition, how low, and weak they are, how many and potent their Enemies, and what great obſtacles are in the way, it cannot be done without ſhewing unto them marvellous things, like thoſe of old, ſuch as ſhall be wonderous in their own eies, and in the eies of all that behold them: ſo that they ſhall ſay among the Heathen, *The Lord hath done great things for them*, Pſalm. 126. 2. yea that in ſome reſpects that which God would do, in their bringing back from *Babylon*, and their other diſperſions, and their wonderful reſtauration, ſhould be rather more marvellous, than what he did in the daies of their coming out of *Egypt*, appears by what is ſaid, *Jerem.* 16. 14, 15. *Behold, the daies come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth that brought up the Children of Iſrael, out of the Land of Egypt; But the Lord liveth that brought up the Children of Iſrael, from the Land of the North, and from all the Lands, whither he had driven them, and I will bring them again into their Land that I gave unto their Fathers.* With much the like words, Chap. 23. verſ. 7, 8. which ſeem to make as if in, and for effecting the latter deliverance, even greater marvels were wrought and greater power ſhewed them in the firſt. For what reaſons it may be ſo ſaid, will not be to our preſent purpoſe to enquire, our preſent words repreſenting them as alike marvellous, and they were both manifeſtly [p] types of that greater deliverance by Chriſt wrought, and thoſe more marvellous things by him done, for the delivering of his People from the power of Hell and the Devil. And ſo may we look on the words both here, and in thoſe places of *Jeremy*, as directing us to that wonderful deliverance, for a fuller and higher completion of theſe Prophecies, than was either by the deliverance in bringing them out of the Egyptian bondage, or Babyloniſh captivity, though more immediatly the words point at thoſe, and in this the expreſſions of the Jews themſelves will concur, *viz.* that the final completion of theſe Prophecies, is to be by what ſhould be done by Chriſt or the Meſſiah. So

[n] *Dutch Notes.* [o] *Biſhop Hall's Par.* [p] *Tarnov.*

Kimchi

Kimchi on *Jeremy* 16. 14, 15. ſaith, that what is there ſaid ſhall be made good in the daies of the Meſſiah, (as likewiſe *Abarbinel*, as being the opinion of their Ancienter Doctors.) But mean while, though thus far in words they agree with us, yet in the application of them to the matter ſpoken of, there is a vaſt and irreconcileable difference. For we ſay, that as for any temporal deliverance by theſe words foretold, it was made good in a marvellous manner by bringing back the diſperſed Jews from the Babyloniſh captivity. But as for that more marvellous delivery, by this typified and given them to look for under the Meſſiah, it is wholely ſpiritual (his Kingdom being not of this World) and hath been accordingly fulfilled by reſcuing his People (and thoſe as well Gentiles, as Jews) from a worſe captivity under a more potent Enemy, than either the Egyptian of old, or Babylonian afterward, even the Devil, and the power of Hell. But the Jews, that they may look for, by vertue of theſe Propheſies, a temporal reſtitution from the captivity they are now under, ſince their rejecting of Chriſt, paſſing by that deliverance from the Babyloniſh captivity, as a ſmall thing, though God ſet ſo ſignal a character on it, apply the words to that which they yet expect, (without any grounds of a promiſe) to be wrought for them, by their Meſſiah's ſubduing all Nations to them, eſpecially the Chriſtians, whom they hope to ſee totally cut off, as hath been above ſaid, and his making them Lords over them in this World. We have already ſeen thoſe marvellous things done, and ſtill doing, which make us expect no other of a different kind, which would indeed be leſs than what hath been already done. *Thy coming out of Egypt.*] [q] Thine, O Prophet, or People, in thy Fathers. *I will ſhew unto him.*] *i. e.* the People of *Iſrael*. The change of perſons ſpoken to in Scripture is frequent, and doth not alter the meaning: all is meant of the People.

v. 16. ¶ *The Nations ſhall ſee and be confounded at all their might, they ſhall lay their hand upon* their *mouth, their ears ſhall be deaf.*

The Nations ſhall ſee, and be confounded at all their might, &c.] Theſe again ſeem to be the words of the Prophet, deſcribing the effects of thoſe marvellous things that God would work: ſo unlikely was it that the Jews being in that low and ſervile condition, which they were brought to in the Babyloniſh captivity, ſhould be reſtored to be again a Kingdom, and flouriſhing Nation, that the Nations ſeeing what marvellous things God had ſhewed in reſtoring them, could not but wonder, and be confounded to ſee all their own might, which they truſted in, brought to nothing; and thoſe whom they ſo much deſpiſed to be advanced to that height, and power, that they are not able to hinder or hurt them; [r] ſome by *their might*, underſtanding the might of the Enemies themſelves, [ſ] others, the might of the People that are ſaved. And the manifeſt ſigns of their confuſion, and conſternation ſhould appear, in that *they ſhould lay their hand upon their mouth*, be ſilent and mute, as not knowing what to ſay, nor daring to ſpeak againſt God or his People, nor able to contradict what they ſaw. With this expreſſion may be compared, Chap. 3. 3, 7. and *Exodus* 11. 7. *Joſ.* 10. 21. *Judg.* 18. 19. *Job* 5. 16. and 21. 5. and 40. 4. *Pſalm.* 107. 42. And that *their ears ſhould be deaf*: ſo ungrateful ſhould be the things that they heard, as that they ſhould be aſtoniſhed by hearing them, and being not able to bear them, even ſtop their ears againſt them, as wiſhing themſelves even rather deaf than to hear ſuch marvellous things, as God had done for thoſe whom they hated. This their confuſion is alſo expreſſed in the next words.

v. 17. *They ſhall lick the duſt like a Serpent, they ſhall move out of their holes like worms of the Earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.*

They ſhall lick the duſt, as a Serpent, &c.] Thoſe inſolent Enemies who erſt while ſo proudly inſulted and triumphed over Gods People, and magnified their own ſtrength, ſhall now be brought to the loweſt, and moſt abject condition, as if they were worms and no men: which is elegantly ſet forth by theſe expreſſions, *They ſhall lick the duſt as a Serpent*: ſo caſt down ſhall they be, ſo humbled as not to be able to raiſe up themſelves, and ſo through fear behave themſelves, as if they were condemned to the ſame [t] poſture and food, with that accurſed creature. The like expreſſion have we, *Pſalm.* 72. 9. *Iſaiah* 49. 3. *And they ſhall move out of their holes like worms* (or creeping things) *of the Earth.* The word ירגזו *yirgezu*, rendred, *move*, is ſuch as is taken [u] uſually to ſignify a trembling motion, or motion with perturbation, whether ſpoken of a bodily moving from a place, [x] or of the mind being moved with ſome paſſion, as of fear, or anger, or the like;

q *R. Tanchum, Calv.* r *So the moſt.* ſ *Jun. Trem. Tarn. Stokes.* t *Gen.* 3. 14. u *Abu Walid. Kimchi.* x *Nic. Fuller Concord.*

the effects of which are commonly ſeen in the trembling motion, or geſture of the body alſo. It is therefore by [a] ſome rendered, *they ſhall be diſturbed*: [b] by others, *they ſhall be moved with fear*, or *tremble*, or the like. The word in our Tranſlation includes the latitude of the word, any motion with its circumſtances of fear, and diſturbance, or the like, which it ſeems here to intimate. The word מסגרת *Miſgeroth* rendred *holes*, being from a [b] word that ſignifies to *ſhut up*, or *ſhut in*, properly denotes a place wherein any is ſo ſhut in, or remains, any incloſure, and may therefore be applied to a dwelling place, a Caſtle or hold. It is uſed elſewhere for a Priſon; as *Pſalme* 142. 7. and *Iſaiah* 24. 22. and by ſome of the Jews taken for chains, as whereby Priſoners are reſtrained, *Pſalme* 18. 45. where ours render it *cloſe places*, as likewiſe 2 *Sam.* 22. 46. ſtill the ſame notion of the word is retained, and ſo in this place, whether it be rendred (as by ours) *out of their holes*, with reſpect to the worms, or creeping things of the Earth; their holes being to them the places wherein they are incloſed; or as by [d] others in reſpect to the men (the Enemies) that are compared to them, their manſions, or ſtrong holds, wherein they ſhut themſelves up for ſecurity; it will be neceſſarily ſuggeſted to us that as worms, or like creeping things move themſelves with confuſion out of their holes, when the Earth is diſturbed about them: ſo the Enemies of Gods People ſhould in confuſion, and tumultuouſly, with fear and conſternation, leave their manſions, and ſtrong holds, wherein they thought to be ſecure, not able to lift up themſelves againſt God, and thoſe by him ſent againſt them, or made to prevail over them; [c] ſo that they ſhall deliver up to them the places wherein they truſted. The words are ſtill an expreſſion of great confuſion, diſturbance, and conſternation, which ſhall befall them; and the reaſon of that conſternation to them is in the next words given, becauſe *they ſhall be afraid of the Lord our God*, &c. This is the import of the uſual expoſitions, which are among themſelves eaſily reconcileable. But there is a [f] Doctor of the Jews, who here (as often as we have elſewhere intimated) takes a different way from others, and will have the word rendred, *holes*, to ſignify *captivity*, (although that alſo would be from the ſame notion) and the ſenſe to be, that the Enemies of *Iſrael*, being caſt down wounded, ſhall tremble, by reaſon of, or in revenge of the captivity which they brought on *Iſrael*, God now taking vengeance on them, for the evils they did to thoſe his People in their captivity. But his expoſition is ſo harſh, and violent, that few, I ſuppoſe, will follow it. [g] Another, by reaſon of their own reſtraint, *they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee*; ſo ſubmiſſively and humbly ſhall they behave themſelves, through fear of God, who hath done ſuch marvellous things in exalting thoſe, whom they erſt while trod upon, and triumphed over, and caſting them themſelves with all their might down to the ground; ſo may theſe words be looked on, as the cauſe of the great conſternation in the former deſcribed, or elſe they may be looked on as an effect, or farther deſcription of their conſternation, that they ſhall now be really [h] affraid of God, whom before they [i] deſpiſed and reproached, and with fear and crouching addreſs themſelves to him, as forced to acknowledge that there is none beſides him.

And ſhall fear becauſe of thee. Here is a change of the perſons; as if with admiration addreſſing his ſpeech to the Lord, he now on a ſudden ſpake to him, of whom he was ſpeaking. Except, with [k] others, we ſhould look on it as a turning to *Iſrael*, or the People of God, for whom he did ſuch marvellous things to the confuſion and conſternation of their enemies. As if he ſaid, they ſhall be afraid of the Lord, whom they ſee to be our God, and they ſhall alſo fear thee, whom before they inſulted over, ſaying to thee, *where is the Lord thy God*? ver. 10. now ſeeing him to own thee in ſo ſignal a manner by thoſe great things that he doth for thee. The ſcope of his words will be ſtill the ſame, *viz.* to ſet forth both the goodneſs, and the greatneſs of God, manifeſted in the marvellous things, which he doth for the delivery and exaltation of his dejected People, and deſtruction and bringing down of their proud Enemies, both which, *viz.* the goodneſs and power of God, he proceeds alſo to admire and magnify in the following verſe, in another regard, *viz.* the taking away that which was the cauſe to them of their former miſery, (*ſee verſ.* 9.) that ſo it may not prevail to keep them ſtill miſerable.

v. 18. *Who is a God like unto thee, and pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.*

d *Aben Ezra, R. Tanchum, &c.* e *Grot.* f *Abarb.* g *R. Salomo Jarchi.* h *Jun. Trem. R. D. Kimchi.*
i *As Pharaoh, Exod.* 5. 11. *and Senacherib,* 2 *Kings* 19. 10. *and here, verſ.* 10. k *R. D. Kimchi, Druſ.*

v. 19.

v. 19. *He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities, and thou wilt caſt all their ſins into the depth of the Sea.*

Who is a God like thee that pardoneth iniquity, &c.] [l] Some, that they may with greater *Emphaſis* give the meaning of the word אֵל *El* in our Tranſlation ſimply rendred, *God*, render it, *a mighty God*: and ſure the mightineſs both of his power and mercy is ſo evidently exerted, and made manifeſt in the following acts mentioned, as that the Prophet by his queſtion here put, denying (as that is the manifeſt force of the expreſſion in form of admiration, or interrogation, and ſo therefore by [m] ſome rendred negatively,) that any beſides him can do thoſe things, aſſerts him to be the one onely true God, and that there is none among all that were ever worſhipped by the Heathen to be compared to him, and that he and onely he, is infinite in mercy and power, and ſo able to do ſuch things. The *acts* mentioned are, *that pardoneth iniquity*, with the others ſubjoyned, as concomitant, or farther explications of it. This is a Title or property which God challengeth to himſelf; and whereby he proclaimeth himſelf that he is *a God pardoning, or forgiving iniquity*, *Exod.* 34. 7. and *Numb.* 14. 18. where the words in the Original are the ſame that here, and this was alwaies accounted the property of God alone: ſo ſay they, *Mark.* 2. 7. [n] He giveth repentance and ſpareth or taketh away the puniſhment.

And paſſeth by the tranſgreſſion of the remnant of his heritage.] *Paſſeth by, i. e.* winketh at, and doth not rigorouſly enquire into it to take vengeance for it to the uttermoſt, but as one that [o] paſſeth by a thing that he will not take notice of, doth not impute to the remnant of his heritage their tranſgreſſions; thoſe (ſay ſome, both [p] Jews and Chriſtians) who ſhall be left remaining of the Jews at that time, when God ſhall reſtore them from captivity. Above c. 4. 7. God promiſeth to *make her that halted a remnant*, the People of his inheritance ſhall not ſo be deſtroyed, though they be chaſtiſed, and though the wicked be cut off from among them, but that an holy ſeed, a [r] remnant ſhall be preſerved, and ſaved, *Rom.* 9. 27. and to theſe is the promiſe here made, not to all in general. He that is a God *forgiving iniquity*, will yet by no means *clear the guilty*; *i. e.* ſaith the Chaldee, the guilty that will not repent, or turn, and be converted, as he ſaith in the ſame place, *Exodus* 34. 7. but to thoſe that turn to him he will ſhew mercy, as is here deſcribed, and they for their paucity in reſpect to the others, who perhaps would call themſelves his People, but go contrary to him, are called *the remnant of his heritage*, and of theſe he doth not ſay that they are altogether [t] innocent, and without ſin, but ſuppoſing their repentance intimated, verſe 9. that *he will pardon*, or take away, *their iniquity, and paſs by their tranſgreſſion*, becauſe they are his *heritage*, not for their [u] deſerts, but of his own free mercy, it being his property *not to retaine anger for ever*, to be implacable in his wrath, *becauſe he delighteth in mercy*; ſo is his nature oft deſcribed, as, beſides the forecited places of *Exodus* and *Numbers*, in many others. *I am merciful, ſaith the Lord, and I will not keep anger for ever, Jeremiah* 3. 12. and ſee *Pſalm.* 103. 8, 9. though they have nothing in themſelves to deſerve it, yet ſaith he, *I, even, I am he that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins*; *Iſaiah* 43. 25. This property of mercy (as all others) in him is unalterable, and therefore as he hath formerly ſhewed mercy to his People, ſo will he againe do, *he will turn againe, he will have compaſſion upon us*, which [x] according to the ordinary uſe of that word, *turn*, [y] may either be expounded, he will again have compaſſion upon us, as he hath formerly uſed to have, or elſe with reſpect to what went before. *He retaineth not his anger for ever,*] He will after he hath chaſtiſed us, for our iniquities, by which we have provoked his wrath, in mercy [z] turn again from his wrath, he will not in anger ſhut up his tender mercies, *Pſalm.* 77. 9. but will [a] turn us to himſelf, and turn himſelf to us, and have compaſſion upon us, according to what is ſaid, *Jonah* 3. 9. with like uſe of the word, [b] *who can tell if God will turn, and repent and turn away from his fierce anger that we periſh not?* and *Zach.* 1. 3. *Turn ye unto me, ſaith the Lord of Hoſts, and I will turn unto you*, &c.

He will ſubdue our iniquities.] The word *ſubduing*, or bringing down or under, which is [c] uſually applied to the bringing under Enemies, is here well applied to ſin, the worſt of Enemies, and the ſubduing of which is a token of greater power than the bringing under any bodily Enemies: in the ſubduing theſe will the greatneſs both of Gods mercy, and power appear; in *ſin* is conſiderable both the power, whereby it prevaileth on men, captivating, and inthralling them to it ſelf, and the [d] evils which it pulls on men, or puniſh-

l *Jun. Trem. and ſo an Arab. MS. Verſion.* m *Chald. Syriac.* n *Ribera.* o *Grot.* p *R. D. Kimchi.* q *Druſ. Rib. Menoch.* r *See Calv. Iſa.* 6. 13. *and* 2. 11. *Jer.* 23. *Ezek.* 6. 8. *Joel* 2. 32. ſ *See Abarbinel and Kimchi.* t *See Calv. on v.* 19. u *Druſ. Grot. and others. See Pſal.* 71. 20. Return, and quicken, i. e. *quicken again.* x *Druſ.* y *Pſal.* 80. 3. *and Zach.* 1. 3. z *Joel* 2. 14. a *Druſ.* b *R. Tanch.*

ments, that it makes men liable to; the taking away both these, the word *subduing* will include and require, and both these will God do for his People, by giving them grace, and power to resist sin, and shake off its yoke, and by taking away the punishment thereof, and freeing them from it. The same is meant by [c] those that render and expound *he shall put their iniquities under his feet*, as things that he will not look upon any more, but put out of sight, and mind, quite suppress, or not suffer to rise up and come in sight. In the new Testament are several expressions which agree to this, and make for illustrating it, as, destroying the body of sin in Gods children, that they should not henceforth serve it. *Rom.* 6. 6. that it should not reign in their mortal bodies, verse 12. nor have dominion over them, verse 14. that God shall bruise or tread *Satan* under their feet. He will so subdue, and put under their iniquities, that they shall not farther have dominion over them, nor [d] rise up in judgment against them. To express further the certain, and utter abolition of them, he adds, *Thou wilt cast all their sins into the depth of the Sea.*] Those things which are so drowned in the bottom of the Sea, and covered by it, are looked on as out of sight, out of mind, out of regard, no more likely ever to be taken notice of again. [e] Some here think an allusion to be had to a custom used amongst the Jews, who, when they would have any thing to be put away out of memory or regard, and from further use, would destine it to be cast into the salt Sea, or Sea of *Sodom*. Of which custom, or expression, some examples out of their writings are brought by the learned Doctor *Lightfoot* in his *Centuria Chorographica*, c. 5. (and see him on *Matth.* 18. 6.) but whether any such custom among them was in our Prophets time, may be questioned. Others think him to allude to the drowning of *Pharaoh* and his Host (the *Egyptians*) in the red Sea, of whom it is said, *The Sea covered them, they sank as lead in the mighty waters*, *Exod.* 15. 10. of whom he said, Chap. 14. 13. *See the Salvation of the Lord, which he will shew you to day, for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.* Especially he having said above, ver. 15. *According to the days of thy coming out of Egypt, I will shew unto him marvellous things.* But however without looking after allusion to any particular custom, or History, the Scope of the phrase according to the customary expression of all Nations and Languages will be manifest, so as to signify, that God will *blot out their iniquities*, (as he speaks, [f] *Psal.* 51. 9.) cover them, and no more suffer them to be in his sight, or remembrance, to provoke him to anger, or to rise up against them for their destruction. Here again (as hath been observed,) and in the following words, is a [g] change of persons, the third, and the second, *He*, and *thou* promiscuously used, as sometimes speaking of God, sometimes to him, yet without making more difference in the sense than if he had in all the verbs used the same, either the *third* or (rather as a [h] learned Jew thinks) the *second*: which makes that some [i] Translators have not thought necessary so exactly to set them down, as they are in the Original, but to put one in the place of the other, the sense being still the same, as to any that peruse them will appear.

v. 20. ***Thou wilt perform the truth to Jacob,*** **and** ***the mercy to Abraham, which thou hast sworn unto our Fathers from the daies of old.***

Thou wilt perform the truth to Jacob, &c.] That which gives him assurance, that God will do for them those good things mentioned, is Gods faithful promise made from of old to them, in their Fore-fathers, which he had confirmed by his Oath, and to it put his seal, which the Jewish [k] Doctors do not unfitly say, is *truth*: so that by these [l] immutable things, in which it was impossible for God to lie, established, it could not fail, but give alwaies firm consolation to those who had right in it. And from it therefore doth the Prophet here give assurance, that God will so as he described, have mercy on them; neither their Enemies, nor sins shall be able to hinder it, because so it was necessary that he might perform, and in so doing should *perform the truth to Jacob, and the mercy to Abraham, which he had sworn*, &c. That by *Jacob*, and *Abraham*, are meant, not only their persons, but their posterity is on all hands agreed, the promises pertaining to, and having been made good, more to their posterity, than their persons. Here is usually made a question concerning the different meaning of *truth*, and *mercy*, and why one is said to be performed to *Jacob*, the other to *Abraham*. The ordinary answer, both by divers [m] Jews, and [n] Christians, is, that the good promises of God as made to *Abraham* at first, were *mercy*, mere mercy, but in respect to *Jacob*, *truth*. Gods truth was ingaged to make good to him, and his posterity, as heirs to *Abraham*, what of free mercy was

c *Grot. Vat.* d *Dutch Notes.* e *Arius Mont. Ribera, &c.* f *See Jer.* 50. 20. g *D. Kimchi. So the Pronouns*, us, our, their. h *R. Tanchum.* i *See Græc. Vulg. Lat. Syr. and Arab.* k *Talmud Sabbat. c.* 5. *p.* 55. *Ikkarim part.* 2. *c.* 22. *Buxt. Lex. mag. in* אמן *Aman.* l *Heb.* 6. 17, 18. m *R. D. Kimchi, R. Tanchum.* n *See Chr. à Castro.*

promised

promiſed to him, and his ſeed: which is an eaſier expoſition, and more agreeable to the words, than what *Rab. Salomo* gives, *viz.* as if the promiſe which he ſhould make good to *Jacob*, were the reward of *Abrahams* goodneſs, which he ſhewed in teaching his Sons to keep the way of the Lord. But here [o] other queſtions are alſo ſtarted, as, why *Iſaac* is not here named as well as *Jacob* and *Abraham*, and why *Jacob* is named before *Abraham*: but what ever pleaſing or probable anſwers are, or may be given to theſe queſtions, it ſeems not convenient at all to make them. For this would be to queſtion why the holy Spirit by the Prophets ſpeak as he did, and not as men would think fit he ſhould have ſpoken, as if they were fit to teach him, or preſcribe a method to him. We ſhall not therefore inſiſt on them, only we cannot but take notice, what occaſion that fierce Jewiſh Doctor *Abarbinel* takes in his anſwer to the firſt of thoſe queſtions, of venting (as on all occaſions he doth) his malice againſt Chriſtians, while he thus ſaith, "Becauſe from *Abraham* came *Iſ-*
"*mael*, and the *Aſſyrians*, which ſhall here-
"after be at peace with *Iſrael*, therefore he
"ſaith, that when God ſhall perform the
"truth to *Jacob*, *i. e.* the truth of thoſe things
"which he revealed to him in the Viſion
"of the Ladder, *Gen.* 28. 12, *&c.* wherein
"he ſaith, God ſhewed to him all that con-
"cerned both the captivity, or diſperſion of his
"poſterity, and their reſtauration therefrom,
"in the redemption, or reſtauration of his
"ſeed, He will ſhew mercy alſo to *Abraham*,
"in that the *Aſſyrians*, the Sons (he ſaith) of
"*Keturah*, which came from him, and the
"Sons of *Iſmael* ſhall receive the Law of God,
"and ſhall be ſubject, or ſubmit themſelves
"to *Iſrael*. But he makes no mention of *Iſaac*,
"becauſe *Eſau* who came from him, ſhall
"have no portion, or inheritance in the Law
"of God, nor in the peace of *Iſrael*, for
"there ſhall be none left remaining to *Eſau*.
This is his preciſe determination of the queſtion, in which his aim appears to be, to cut off the poſterity of *Eſau* from any lot, or part in thoſe bleſſings promiſed of old to *Abraham*, and from all mercy. But though *Iſaac* be not named, yet was not his ſon *Eſau* then in his Grand-father *Abraham*'s Loins, as well as other of his poſterity, and ſo under him comprehended as well as they; though *Jacob* (as to the Land of Promiſe) carried away the bleſſing of the inheritance: and ſo did *Iſaac* from *Iſmael*, and the Sons of *Keturah*? And what is here to exclude him more than them? Beſides the Promiſe made to *Abraham* is of larger extent, reaching to *all Nations*, *and families of the Earth*, *Gen.* 12. 3. and 18. 18. and 22. 18. Among thoſe *all* ſure thoſe of the progeny of *Eſau* alſo muſt be included. And though *Iſaac* be not here expreſly mentioned, yet is he according to the judgment of the Chaldee Paraphraſt, who adds his name, manifeſtly, comprehended, and underſtood, and to him the like Promiſe was made as to *Abraham*, that *in his ſeed ſhould all the Nations of the Earth be bleſſed*, *Gen.* 26. 4. [p] With him he did Eſtabliſh alſo the bleſſing of all men and the Covenant, ſo that though he made it reſt more peculiarly upon the head of *Jacob*, and the right of primogeniture being transferred to him, his poſterity enjoyed the promiſed Land; yea and as for ſpiritual bleſſings they had the preeminence alſo in that they had the [q] *Oracles of God* committed to them, his Law to direct them for obtaining the promiſed bleſſing: and to them did [r] *pertain the adoption*, *and the Glory*, *and the Covenants*, *and the giving of the Law*, *and the ſervice of God*, *and the Promiſes*; yea and that of them according *to the fleſh*, Chriſt that promiſed ſeed [ſ] in whom the bleſſing was to be extended to all the Nations, and kindreds of the Earth, came: and therefore at his coming, he was firſt ſent to bleſs them, *Act.* 3. 26. And it was neceſſary that the glad tidings thereof ſhould firſt be publiſhed to them, *Act.* 13. 32, and 46. yet was there by vertue of the Promiſe made to *Abraham*, and repeated to *Iſaac*, mercy alſo, and a bleſſing for all other Nations that ſhould come in. Why ſhall *Eſaus* poſterity be excepted againſt, and utterly excluded, even *Iſaacs* Sons, to whom he gave alſo a bleſſing, though inferior to *Jacobs*, whenas the word *all* is general without limitation? and we ſee *Am.* 11. 12. a Promiſe of the reception of the remnant of *Edom* alſo, as well as of other Nations. But what do we plead for *Eſau's* poſterity, when it is manifeſt that the Jews quarrel is not here againſt them that are really ſo, but againſt thoſe whom he, with others of them, is pleaſed to beſtow that name or title upon, *viz.* Chriſtians, without any [t] reaſon at all, but what is abſurd, ridiculous, and altogether falſe. Onely, the *Edomites*, or *Eſau*, were a name moſt hateful to them, (contrary to the plain command, *Deut.* 23. 7. *Thou ſhalt not abhor an Edomite.*) and therefore to ſhew their irreconcileable hatred to them, they would call them by that name. We have no reaſon to take it to our ſelves, nor acknowledge it: but with greater reaſon than they, who are [u] *Iſrael* only after the fleſh, do all true Chriſtians (of what Nation ſoever, and from whom ſoever deſcended) challenge to themſelves the name of *Iſraelites*, to be the

o *Abarb.* p *Eccluſ.* 44. 22. q *Rom.* 3. 2. r *Rom.* 9. 4. ſ *Gal.* 3. 16. t *See the reaſons in Buxtorf's Treatiſes, at the end of Cozari.* u 1 *Cor.* 10. 18.

Iſrael of God, and being of the Faith of *Abraham*, to be the *children of Abraham*, *Gal.* 3. 7. and ſo to have right to the truth, which God had by oath confirmed to *Jacob*, and his mercy to *Abraham*, to whom was before preached that Goſpel, *in thee ſhall all Nations be bleſſed*, v. 8. for the Promiſe was not to *Abraham*, or to his ſeed through the Law, but through the righteouſneſs of Faith, *Rom.* 4. 13. and is ſure to all the ſeed, not to that only which is of the Law, but to that alſo which is of the Faith of *Abraham*, who is the Father of us all, *ibid. v.* 16. On refelling his calumny therefore in calling Chriſtians, *Edomites*, or *Eſauites*, and excluding us in that notion from any part in that mercy to *Abraham*, we ſhall not longer ſtand, it having no other ground than the inveterate malice of thoſe who have refuſed their own mercy towards thoſe, who have embraced and laid hold on it. That we may return therefore from this digreſſion to the words of the Prophet, we may from the words, and conceſſions of him, who hath occaſioned it by this his queſtion and anſwer to it, take advantage for our ſumming up of what is given us to underſtand from them; as 1. that the *mercy* in them mentioned, belongeth not only to *Iſrael* after the fleſh, but to thoſe of other Nations alſo, as he allows to the Children of *Iſhmael* and *Keturah*, who ſhall come in to God, by the obedience of Faith, and ſo become of his *Iſrael*, being of *Iſrael*'s Faith. 2ly. That the mercy here promiſed was to be made good at, and by the coming of the Meſſiah, which is meant by the time of Redemtion, or reſtauration by him mentioned. Thus therefore as to the ſcope of the words we conclude, that theſe words, as a concluſion of the former Prophecy concerning the reſtauration of the Jews, and the confuſion of their Enemies, contain an aſſurance of a temporal or corporal deliverance to them, and were accompliſhed when God remembring his Covenant made with their Fore-fathers, accepting of their converſion, pardoning their ſins, and blotting out their iniquities, did free them from the Babyloniſh captivity, and bring them back into the promiſed Land; but that the expreſſions are ſuch as giving to expect all that by vertue of Gods truth to *Jacob*, and mercy to *Abraham*, and oath to their Fore-fathers, was to be expected, ſeem to include a Promiſe of Chriſt, that ſeed of *Abraham*, in which all the [y] kindreds of the Earth were to be bleſſed, with all the benefits of his Redemtion, and ſo were by him fulfilled in an higher manner, not of giving to the Jews any victory over all Nations, and earthly poſſeſſions, and dominion as they fondly expect, (as we have above ſhewed, and the Author we have laſt mentioned, here plainly intimates in his words cited) but of reſcuing all that come in to him, and lay hold on his Redemtion, both Jews, and Gentiles of all Nations, out of the hands of worſe Enemies than the *Babylonians*, even ſin and *Satan*, and making them Citizens, not of the Earthly, but of the Heavenly *Jeruſalem*, heirs of the Kingdom of Heaven, and conferring on them all ſpiritual bleſſings. This alſo being comprehended in theſe words, was fully made good by Chriſts taking on himſelf the ſeed of *Abraham*, and coming into the World for the work of our Redemtion, and ſetting up his Kingdom among men, and calling them without excluſion of any Nation or condition, into his Church. Thus to underſtand the words of Chriſt, and his Kingdom, we learn, both out of the Hymn of the bleſſed Virgin *Mary*, and of *Zachary* in the firſt Chapter of S. *Luke*, in both which much like the ſame expreſſions are uſed as here: and in the firſt it is ſaid that by Gods ſending of Chriſt, *he had holpen his ſervant Iſrael in remembrance of his mercy, as he ſpake to our Fathers, to Abraham, and to his ſeed for ever*, verſ. 54, 55. and in the other, that *God had viſited, and redeemed his People, and had raiſed up an horn of Salvation for us, in the houſe of his Servant David, as he ſpake by the mouth of his holy Prophets, which have been ſince the World began*; *That we ſhould be ſaved from our Enemies, and from the hand of all that hate us*; *To perform the mercy promiſed to our Fathers, and to remember his holy Covenant*; *the oath which he ſware to our Father Abraham, that he would grant unto us*, verſ. 68, &c. In Chriſt therefore was that which is here mentioned, Gods *truth to Jacob*, *the mercy to Abraham*, which he had ſworn unto the Fathers from the daies of old, performed: in him fully, [a] yet ſo as to be ſtill in performing unto the Worlds end, by his calling in to his Church, both Jews and Gentiles, and offering his Salvation to them, and bleſſing them with all ſpiritual bleſſings, which Salvation that the Jews will not acknowledg but reject, and him that brought it, to expect only a temporal reſtauration by one whom they fancy yet to come, is their mere groundleſs obſtinacy, envying the extent of Gods boundleſs mercy promiſed in the ſeed of *Abraham* to all Nations, for which we pity them, and deſire God that he would open their eies, and they may ſee, and acknowledg, and lay hold on his Salvation, [b] which he hath prepared before the face of all People, a light to lighten the Gentiles, and the glory of his People *Iſrael*.

x *Gal.* 6. 16. y *Act.* 3. 25. z *Heb.* 2. 16. a *Mercer. on Amos* 9. 13. b *Luk.* 2. 30, *&c.*

Thus

Thus much as to the words of this Prophet. We may only add an obſervation, which the fore-mentioned Jew takes from an ancient [c] Author of theirs; *viz.* that there is not any denuntiation of hard things to *Iſrael*, which is not concluded with promiſe of mercy. Among other inſtances (as out of *Moſes*, *Hoſea*, *Joel*, *Amos*, *Jeremiah*) he brings this concluſion of *Micha*'s Prophecy, in which after ſeveral Judgments, he ſhuts up all with words of comfort. And very remarkable in that kind is indeed this concluſion, which to ſhew how greatly God delights in mercy, is uttered in words giving aſſurance of mercy, not only to *Iſrael* after the fleſh, upon their repentance, but to all that ſhall in Chriſt, the promiſed ſeed by Faith, lay hold on his promiſe made to *Abraham*, and in him to all the kindreds of the Earth, ſo that the Gentiles alſo reading it, cannot but glorify God, and rejoice with his People, and ſing unto him that Hymn which the [d] Apoſtle ſhews to be fitted to them, *viz. O praiſe the Lord all ye Nations, praiſe him all ye People, for his merciful kindneſs, is great towards us, and the truth of the Lord endureth for ever, praiſe ye the Lord.*

c *Abarb. out of Siffre, in which Book it is, p.* 60. *at the beginning of his Expoſition of Deut.* 33. *and ſee Talkut.* d *Rom.* 15. 9, 10, 11. *Pſal.* 117.

The LORDS *Name be praiſed.*

Thus much as to the words of this Prophet. We may only add an observation, which the fore-mentioned Jew takes from an ancient Author of them; *viz.* that there is not any denunciation of hard things to *Israel*, which is not concluded with promise of mercy. Among other instances (as out of *Moses*, *Hosea*, *Joel*, *Amos*, *Jeremiah*) he brings this conclusion of *Micha's* Prophecy, in which after several judgments, he shuts up all with words of comfort. And very remarkable in that kind is indeed this conclusion, which to shew how greatly God delights in mercy, is uttered in words giving assurance of mercy, not only to *Israel* after the Rest, upon their repentance, but to all that shall in Christ, the promised seed by Faith, lay hold on his promise made to *Abraham*, and in him to all the kindreds of the Earth, so that the Gentiles also reading it, cannot but glorify God, and rejoice with his People, and sing unto him that Hymn which the [d] Apostle shews to be fitted to them, *viz.* *O praise the Lord all ye Nations, praise him all ye People, for his merciful kindness, is great towards us, and the truth of the Lord endureth for ever, praise ye the Lord.*

c *Abarb. out of Siffre, in which Book it is, p. 60. at the beginning of his Exposition of Deut. 33. and see Talbut.* d *Rom. 15. 9, 10, 11. Psal. 117.*

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